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The Role of the Negro College in the Post-War World

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What Is a Functional College?

An institution, then, which was so conceived as to work toward the modification of life so that every individual might have fullest opportunity to develop his richest and highest capacities, and which included the whole of life in its purview, might be called a functional college. A segregated college for Negroes, to become socially functional, would face the necessity of grasping seriously with the whole American culture, a dominant feature of which is the caste system.

. . . A nonfunctional college works on the philosophy that life begins at Commencement; that by deduction, students in college are in preparation for life; and that by conclusion, they are not to engage in the serious concerns of living while in college. What happens on Commencement Day, when the academic umbilical cord is severed, is of secondary concern to the college.

BUELL G. GALLAGHER

THE NEGRO COLLEGE QUARTERLY

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Foreword

THE SYMPOSIUM ON "The Role of the Negro College in the Post-War World" appearing in this issue presents discussions on the implications of the social changes as they will evolve out of a total war, the evaluation of educational objectives in the light of these implications, and the tentative functional programs for the various areas of Negro education. To be blind to or to ignore the fact that some adjustments in our educational programs will be necessary would be dangerous to the very existence of the Negro college. Whether this symposium will present the correct approach to the solution of the educational problems posed by the inevitable social changes cannot be determined now. It is hoped, however, that the discussion will arouse the readers of the *Quarterly* to some definite thoughts and subsequent action toward a democratic solution of the problems and to a consideration of the following salient points:

1. The recognition of the need for focussing serious attention upon our post-war educational problems.

2. The full realization of the extent and importance of the implications involved in the social changes which the global war is bringing.

3. The encouragement of scientific research as a basis of approach to the study of the implications.

4. The development and evaluation of a philosophy that is basic to an effective functional program of education on the college level.

5. The need for concerted effort in determining the new role that the Negro college must assume when peace comes.

THE ARTICLES IN THE symposium appearing in the following pages, so ably summarized in the last article by Dr. Ivan E. Taylor, discuss the various educational problems created by the dynamic changes which the global war is forcing upon us. We would, however, like to draw special

attention of our readers to the following two important points which have received but casual mention in the symposium and which in our opinion are of vital importance to the welfare of the post-war world:

1) If democracy is to survive the onslaught of its foes, it is necessary that we indoctrinate our youth with its spirit, not by giving mere lip-service to it, but by practising it. Our institutions are too often run in a highly autocratic manner and give the worst type of training to both their faculties and students. As a result, there has developed a tendency among teachers to become intolerant and autocratic or utterly indifferent toward their students and to transmit these bad traits to them as life-time habits. What wonder then if our students as well as our faculties have learned the artificial technique of tendering only lip-service to democracy without any understanding whatsoever of what it really means!

Our educators have been proclaiming in season and out of season and from every nook and corner that the best way of learning anything is by doing it. The future Negro college, therefore, *must* give serious attention to both student self-government and faculty self-government. Administrators will find that it is not possible to achieve their goals fully until both the faculty and the student body are freed from the shackles of their autocratic control. They will also find that it is to their advantage to create a real atmosphere of democracy in practice as it will enrich the life of the entire campus and will help them to pass on some of their own heavy load to the faculty. This, in turn, will create in the faculty a genuine interest in its work and make it realize that its job does not end in mere class-room teaching. In these trying times when democracy is going "a-begging," it is absolutely necessary that educational institutions become symbols of real democracy in action. This is no lazy man's task, but there is no alternative left us but to face this difficult task if we intend to preserve our cherished right to live in a democratic nation. If educational institutions do not accept this responsibility which properly belongs to them, who will?

It must be born in mind that neither student self-government nor faculty self-government is possible in an institution where there is a divided faculty with conflicting aims, ideals, and ambitions. The first task of a progressive administration, therefore, is to create unity in its faculty by using such procedures as would be consistent with its ultimate aim of developing a democratic administration. Furthermore, this development is a continuous process and "demands continuous evaluation, rethinking, and redirection of effort. This principle emphasizes the fact that condi-

tions are constantly changing, that thinking changes with changing conditions, and that, consequently, any organization set up today may need to be torn down tomorrow to make place for a new organization suited to new conditions, which must in turn give way in the future to some other appropriate schemes of organization."

2) Because of our comparatively cleaner and saner record in international affairs and because of our dominant position as a world power, our (American) institutions of higher learning are ideal places where interracial and international brotherhood can be taught and practised. This is all the more true in the case of Negro institutions since they cater to a minority group which has by bitter first-hand experience learned what the phenomena of racism and nationalism mean. The American Negro is in reality a mixture of all races and nationalities, and this very fact gives him a decided advantage over his white compatriot in understanding the real meaning and importance of international and interracial brotherhood. It seems, therefore, that the Negro college is morally obligated to to inculcate in the minds of its students, thru curricular and extra-curricular programs, that they of all persons should be the last to show prejudice against other colored peoples (as they often do) or against any other races and nationalities. Here then is an unusual opportunity and a dynamic challenge to the American Negro college to exploit its strategic position of natural leadership and guide both white and Negro youth in developing a proper perspective of what the oneness of mankind means!

Vishnu V. Oak

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A Functional Program for the Liberal Arts College

WALTER R. CHIVERS

INTRODUCTION

THE DEVELOPMENT OF THIS THESIS is admittedly a partial denial of the stated subject. For this the writer assumes full responsibility. The philosophy of education which, therefore, pervades this paper is the result of twenty years of intimate contact with colleges for Negro youth both as a teacher and investigator. The explosive manner in which the present global war is dynamiting folkways, mores, and traditions in general is further proof of the validity of this philosophy. The core of the philosophy is that the symbols "liberal arts" and "vocational training" have become so thoroughly stereotyped until they have inhibited thinking about education in the post-war world. These symbols have given almost unassailable authenticity to their educational areas. The intense enthusiasm of the defenders of these areas has prevented them from observing the educational maladjustment which is being created by these relatively static philosophies of education. They are stubbornly trying to function effectively in a dynamic society—a society where airplane bombs are changing old ways of life in one night's operation.

MR. WALTER R. CHIVERS, professor of sociology at Morehouse College since 1924, was at Hampton Institute as an exchange professor in 1943-44. Before becoming a college instructor he was a juvenile probation officer and an insurance salesman. Other articles by Mr. Chivers have appeared in the *Journal of Negro Education*, the *Negro College Quarterly*, *Social Forces*, the *Southern Frontier*, and several other magazines.

A Philosophy of Post-War Education

Two questions which must be faced dispassionately and objectively, since orderly procedure requires that first things come first, are what is to be the active purpose of the educational process and what are to be the distinctive functions of tax-supported and privately-endowed institutions of higher learning. The accumulated evidence, presented by the needs of the world as revealed by the waging of war and its path of destruction, will certainly give added emphasis to the importance of creative thinking in the technological frame of operations and practical application of this thinking in the scientific disciplines.

If the above assumptions have any validity, then educators must define clearly, once and for a long time to come, the fields and purposes of vocational and liberal arts disciplines. Frankly, this writer is rather self-convinced that the evolutional processes of the socio-economic history of the world from the stages of collecting, hunting, agriculture, and industry have placed such debatable disciplines in the category of philosophical vagaries.

The really important thing is the education of people to manage the processes of societal evolution toward the goal of of the good life on earth—an ideal whose chief utility should be to promote the continuous adjustments and readjustments of men to one another—its end results should be complete humanization of beings with the capacities and potentialities for becoming humanized. Working toward the good life on earth is to create an active as opposed to a static society. To achieve the good life on earth would be to develop a static society which exists only in the minds of the mentally lazy.

Is it not logical to conclude that privately-endowed education should aim and plan to stimulate and subsidize creative thinking in technological and cultural fields? The two are indivisible in a world of people. The one conceives the other. Even if technological efficiency could be operative without respect to its bearing upon cultural development such would not be de-

sirable since human automatons are relatively soulless and consequently cruel.

The privately endowed institution, by its very nature, is not as responsible to the rank and file taxpayer as the tax-supported institution. It has inherently the right to select the choice intellects and extend to them the rights of academic freedom and impose upon them the duties attendant upon such freedom. The tax-supported institutions should be the construction engineering centers for making real the findings of the private institutions. The tax-supported institutions of higher learning then should strive to lead the way into the best practices of democratic principles and should be models of the democratic way of life.

The private college should also be a model of democracy. It should be more the ideal, in this respect, to which the multiple-responsible tax-supported institution can look for guidance. The private college can and should have realistic concepts and practices of academic freedom—the capstone of democracy in action.

Both kinds of institutions must be community-conscious in the broadest sense of the meaning of the word. However, the private institutions should be interested in the community as the scientific laboratory for research in the interest of society and the tax-supported institution should center its dynamic power upon the building of ever more social mechanisms.

The institutions of higher learning for Negroes must by virtue of the roots of Negroes in American soil, which parallel those of the majority race-conscious group, by the numerical superiority of Negroes to other minority groups, by the still fresh memories of the slave role, and by the anti-Negro stereotypes on the one side and the anti-white stereotypes on the other assume a more radical leadership in the field of education. This is necessary if they are to work with the new Negro so recently created by resistances to his efforts to accept America's call for all-out war unity, the riots of Camp Stewart, Huachuca, and Van Dorn to name only a few. This new Negro will have emerged in large

part out of the slush and slime of Guadalcanal, the super-heated fox holes of the African deserts, and the torture of the Anzio beachheads. He has had to fight for a democracy that has kept its fruits hanging endlessly before him but out of his reach.

Certainly the problems of post-war education will not be met, nor will the imagination of the youth be captured if educators refuse to accept these youth as realities and attempt to force them back into the traditional educational patterns for Negroes by dubbing them cynical, pessimistic, and unorthodox. These words have great utility values as escape mechanisms and are too often used by those who would not be disturbed out of their smug complacency or who would like to defend their own insecure leadership positions. To call one a pessimist, radical, or cynic is to condemn without trial and to win a temporary superficial victory without enduring the toil of scientific thinking.

In order to face the future effectively the vast majority of institutions of higher learning for Negroes must free themselves from the rigidity and formalism that comes from slavish adherence to traditionalism. Constant preoccupation with the past sets up rigid mental conditioning which almost automatically rejects intrusion of the present and speculation on the future.

Past experiences in education as in any other phase of societal activity have utility only in so far as they are evaluated in terms of present and future good for the greatest number. They are positive when used as a basis for departure. John Dewey, in his essay on *The Development of American Pragmatism,* says that such past experiences "are the bases for organizing future observations and experiences." They can and do serve as useful restraints when handled comparatively. However, too nearly absolute and extended preoccupation with tradition absorbs attention to the degree of inducing self-hypnotism—a type of educational hypnotism that has kept many Negro colleges from making the kind of use of tradition suggested above.[1]

[1]There is a basic exception to be noted in applying the foregoing measurements to Negro education. That is the possible effect of the phil-

The Masses Assume New Importance

The post-war philosophy of Negro colleges, whether private or tax-supported, must emphasize and promote the interests of the masses even more than of the privileged classes. Peoples, the great masses of them, have become increasingly important as the present global conflict has continued. They have proven their importance over the theories and practices of mass production and distribution. The Russian and the Chinese peoples have performed more successfully than the gigantic war machines of the West because the common peoples of these two great countries are important to their civilizations.

These institutions must become community-minded. Faculty members must become identified with the churches of the common man, the trade-unions, politics, and other activities of equal significance. Their roles must change from those of detached advisers and critics to those of equal participants, and they must learn to work with the masses rather than at or for them.

Students must be infiltrated into the world outside of the college campus. This is and will continue to be the laboratory for training in effective citizenship. It offers the only real opportunity for developing social consciousness in young people while they are in the primary stages of preparing to live.

It really makes not the slightest difference as to whether or not the emphases of the institutions are upon vocations, professions, or arts and sciences; their students must be exposed to

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osophy of educational subsidy which might conceivably grow out of the proposed *Community Chest of Negro Colleges,* if the reason for its being is in essence the same as the Community Chest for community facilities. That being a fact, it intends to teach a larger and larger number of small contributors the value of putting all of their "educational eggs" into one basket. The natural consequence, after much repetition, will be the transference of this habit to consent for tax increases sufficient in amount to subsidize all education. Then, may be with a half dozen exceptions, the opportunities for creative thinking or experimentation in the societal problems peculiar to minority peoples will be dangerously restricted. This is simply a thought to be kept in the fore-conscious mind while giving serious reflection to the entire subject.

the socializing influences that keep men and women human. There is no valid reason why a mechanic should not be trained in the appreciation of the fine arts; of the practices, subtleties, and strategies of the labor movement; and of intellectual and mental gymnastics. Neither is there any valid reason why a student of sociology should not have experiences sweating in cotton or tobacco fields.

Trade Union Leadership

Even the currently admitted importance of the labor movement, so far as it affects Negro employment, has not encouraged a single institution of higher learning for Negroes to install courses in training for labor leadership. It seems to the writer that this neglect is especially serious in the trades divisions of our schools. To say the least, it leaves graduates naive in a sophisticated world—vulnerable to the attacks of predatory forces.

Probably, Harvard University, with a distinguished educational history and a reputation for economic conservatism, has answered one of the fundamental objections of Negro colleges by setting up a training course for labor leaders. These students are selected by the AFL and CIO from their ranks. Professor Summer H. Slichter, of Harvard's School of Business, has said in reference to the Harvard University plan for training labor leaders, that "there is no doubt that the addition of trade union fellows makes Harvard a better university. The universities of the country cannot ignore the professional and educational interests of such a large body of men."[2]

Adult Education

There is much evidence to prove the need of serious development of adult education on both the credit and non-credit basis. Parents must look to the schools for the latest in scientific findings and social experiences, for guidance, in rearing their children

[2]Editorial Notes, *Hawaii Educational Review*, November, 1943, p. 90.

in the post-war world. They also must have professional guidance in understanding and living by the evolving new philosophies of family life. Colleges should provide marriage or family clinics conducted by intelligent, emotionally balanced, dynamic specialists. The kind of politics, the type of government, the economic practices *et cetera,* of tomorrow will be as dependent upon the kind of philosophies of marriage and family which we adopt as they ever have. Non-school men should be able to look to the institutions of higher learning to explain to them in terms which they can understand the social security laws which must be ever more complex, the tax laws which will have an ever-broadening base, and labor legislation which will be their work license.

Training in practical politics will meet the needs of non-school folk and prepare students for more efficient living. The trends of employment which became noticeable during the recent depression and which are continuing seem to point to civil service employment as a major hope for the college-trained Negro youth in the future. Civic service and politics are indivisible in the United States. Professional politics is becoming ever more inviting to Negroes as a career. Political maturity is a vital need in a politically-minded world-society if the goal of education is practical equality of men and women.

Intercultural relations have gained new and increasing stature as a result of this country's war experiences. The teaching of appreciation of foreign cultures has become a basic element in military strategy. Morrocans simply do not ally themselves with soldiers who take the liberty of addressing their women in such terms as "Hi, babe!"

The growing of their common problems in the world is causing the colored minorities to develop a new appreciation for one another and to begin to desire unity. There may be disagreement as to the practical value of world-wide color consciousness, but disagreement will not stop the movement nor dim the consciousness. The task of educators will be to attempt

to prepare students for a sane approach to the color problems involved and in techniques for wearing down the culture barriers that retard, sometimes almost to the static point, the processes of acculturation. In short, education for Negroes, as for all other Americans, must understand that,

> The millions of Americans who will leave government service—whether they cast aside uniforms or working dungarees makes not the slightest difference—are not just cogs in a huge military machine. They are human beings, each with manifold, personal, social, and vocational adjustments that he must make to a peaceful society. Job problems, family problems, psychological, health, sex, recreational, and social problems—all these and many more will be bound up in the decisions the average veteran of this war will have to make. And whether he fought this war in Bridgeport or in Sicily, in San Francisco or in Ireland, in Seattle or in the Solomons his adjustment problems will be about the same complexity.[3]

What of the Future?

Increasingly the graduate technician is going to be a desk planner, supervisor of mass production units, an integral part of the public relations profession, or a leader in the labor movement. The reconstruction of the world is going to make men with creative ideas more important. The economic policy of hemisphere self-sufficiency is going to put a premium upon the men who can master the Brazilian jungles, make economic the tin of Bolivian plateaus and copper mines of Chile. Tuskegee men taught the British government to grow cotton on the Nile, but they left the economic system in the hands of the British Tories and their biological kinspeople in economic slavery. One of these men is now a forgotten and relatively poverty-stricken farm agent in South Georgia.

The basis of every move to be made by privately-endowed or tax-supported colleges must be the highest of intellectual stan-

[3]Morse A. Cartwright, *Marching Home*, Education and Social Adjustment After the War. New York: The Institute of Adult Education, Columbia University, 1944, pp. 8-9.

dards for students in each division of the institution and sound scholarship on the part of faculty members. College and university teachers should have a passion for teaching, deep and abiding interest in the potentialities of their students, and a dynamic ego whose unfolding will tend always toward making them more authoritative in their fields while, at the same time, more open to new and growing ideas. Succinctly stated, all college teachers should have a thirst for knowledge.

If, after all is said and done, a college, regardless of its major educational emphasis, convinces its students of the value of knowledge and makes them appreciate the fact that education is a continuous process; if the end-product, that is the graduate, has a flexible mind, self-discipline of a high order, and a philosophy of life whose generating energy always revolves around the good life of the particular era, the college need not concern itself too much about specific philosophies of post-war education. Its graduates and students will keep it vital, necessary, and effective. After all, teachers grow old, their bodies become tired, and their minds progressively lose their capacities for plasticity, retentiveness, and modifiability.

After this war, most of the college teachers who look upon themselves now as having the maturity, foresight, hindsight, and knowledge to predict the future of the world will be too tired to do more than complain about the young folk. The speed and energy of this war have made men old at 38 years of age and youth men at 18 years—so the conflict between youth and old age from now on is between the minimums of 18 and 38.

So, while there is yet time to get ready for the changes that must come, let teachers begin by convincing themselves that at least change is not immoral and give serious consideration to its moral possibilities. They might start by realizing that

> the returning veteran constitutes a challenge to adult education—the greatest in history. And it should be born in mind—first, last and all the time—that the returning veteran, irrespective of age, is an adult. War service precipitates maturity. Any idea that the veterans can be

"palmed off" on existing agencies for childhood and youth education and there absorbed and discussed is both false and unrealistic. Disasterous experience in schools and colleges following World War I testify to this effect. The returning veteran calls for special handling, for special facilities, for special instruction, all on an adult level and with an adult philosophy.[4]

They might also keep in mind that

youths who have waged warfare in the European, Mediterranean, and Pacific theaters of operation may still be youths in years when they return, but they will be peculiarly—almost painfully—adult in out-look and point of view. . . . They will find it difficult to adjust to the ordinary routines of school, college, and even of university life.[5]

[4] *Ibid*, pp. 21-22.
[5] *Ibid*, p. 22.

A Functional Program for the Negro Land-Grant College

Rufus B. Atwood

The Negro land-grant college has just passed through the period of its existence when a large part of its job was proving to a doubting, sometimes cynical, public that it was capable of performing a respectable collegiate service to its clientele. Its Negro public has had to become convinced that the state-supported colleges were something more than inadequate, makeshift jokes, parading in the name of colleges (and some of them weren't), while in the case of its southern white public, the Negro land-grant college has had to put to rout the beliefs engrained in the minds of southern legislators that the South could not, for reasons many and varied, afford to provide first-class collegiate education for Negroes.

Today, there is evidence on many sides that the situation has changed and that the Negro land-grant college has won the confidence of its public, both white and Negro. The total educational and general income of these seventeen colleges for the year 1941-42 was $4,063,432, of which $2,500,000 were appropriated by southern state legislatures. The investment in the physical plants of these institutions easily exceeds thirty-five million dollars. These facts are very definite and concrete evidences that these colleges have won the confidence of their southern white public. Moreover, most all of the Negro land-grant colleges have

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Dr. Rufus B. Atwood is president of Kentucky State College. Prior to his coming to the present position in 1929, Dr. Atwood was director of agriculture at Prairie View State College. His published works include articles in *School and Society*, the *Journal of Negro Education*, and *Crisis*.

won the highest rating that is possible in their respective regions. The total number of collegiate and non-collegiate students (excluding duplicates) enrolled in these institutions in 1941-42 reached the vast number of 17,105. This large number of persons which these colleges served in some manner in the short span of one year certainly indicates that their respectability and their appeal have become well established facts with their Negro public. Not only is this true in the southern region of our country but in other parts of the country as well. Graduates of these colleges are generally accepted without condition by the better northern and eastern universities into their graduate schools. Furthermore, the Negro graduates of the mixed high schools above the Mason-Dixon line attend these colleges in large numbers.

Having passed with reasonable success the period of establishing their respectability with the public, the Negro land-grant colleges now stand upon the threshold of opportunity for a new and broader service. They have acquired the minimal essentials in physical plants and equipment as undergraduate colleges and they have the support of their states in finances and of ther people in students. It is now necessary for them to answer the question, where do they go from here?

Several of the land-grant colleges have already decided that they will devote the next period to launching a program into new and higher levels, graduate work, if you please. At present, the master's degree is planned in a limited number of subject-matter areas; logically, this course will carry them, more rapidly than they may now anticipate, into still other subject-matter areas, and on to the still higher level, the doctor's degree.

In accepting this decision these colleges are neglecting to use all the power of resources they can acquire to expand their services into the area for which they were primarily founded, and that area is a functional program for the masses of their constituents. It is known that the Supreme Court decision in the

Gaines case forced tremendous pressure to be brought upon these colleges within their states to start out upon the road to graduate work, to become all too often, miniature, pseudo, duplicates of their state universities. Yet, this pressure should and could be successfully resisted.

In the seventeen states in which are located the seventeen Negro land-grant colleges there live nearly ten million of the nation's thirteen million Negroes. Approximately six of the ten millions live in rural areas and four in the cities. The major job of the Negro land-grant colleges is with these ten million Negroes, especially the six million rural Negroes.

A functional program in education, and only a functional program, will reach and aid these people. Experience has taught that the masses of the people whom these colleges are designed under federal law to serve, cannot be served as completely as they should be through the slow process of the annual crop of college graduates, ambitious though they are, and be they bachelors, masters, or doctors. The land-grant colleges must have a functional program and that program must be taken by the colleges directly to the masses of the people themselves.

These colleges must possess a thorough knowledge of their constituents in their several states and they must know the areas of their constituents' lives in which there are shortages or deficiencies. Are their people as skilled as they should be in the work which they perform daily and on which they must depend for their livelihood? Are they satisfactorily employed? Are they strong and healthy? Is their family life satisfactory? When such knowledge is available the land-grant college must develop its program to correct, to eliminate the shortages found among its constituents, and to strengthen its people where they are found to be weak or deficient.

If it finds, for example, that the farmers generally are not planting crops to conserve the fertility of the soil in accordance with the best scientific knowledge and practice, then the land-

grant college has a definite job to bring about the necessary change in this practice. It may be able in a few instances to effect such a change through its crop of graduates who go into agricultural work. But, in most instances, this alone will not do it; probably it would in time, but it is too slow. The college must take a soil conservation program directly to the farmers on the land and help them inaugurate the new practice into their farm plans. The cost of maintaining a corps of competent, down-to-earth, sincere people on the staff of, and headquartering at, the land-grant college, giving their full time to work with the masses of the people in these areas of weaknesses or shortages found by competent study and survey, would be far more useful and beneficial than twice that sum spent in establishing miniature graduate schools, which we know are set up primarily to keep Negroes from entering the classes at the southern state universities.

Most of the work among the masses as described above would not lead to any sort of degree, for which, thank God! It would give absolutely not one hour of credit, nor count on any major or any minor. Nevertheless, it would help the people who need help most in the places where they need it most. Moreover, it would make our education a functional, functioning thing, and enable the land-grant college to do what its founders intended it to do: serve the masses of the people, the farmers and industrial classes.

It would not be denied by any that such a program is needed. It may be agreed that such a program may cause the college to lose its status with its regional accrediting association. It certainly should not, but if it does, the land-grant college that ventures to adopt it will find its life by losing it.

A Functional Program for the State Teachers College

GEORGE W. GORE, JR.

ALL STATES WHICH MAINTAIN a dual system of public education make some provision for teacher education for Negroes. In most states such education is offered in connection with the land-grant college for Negroes. However, some states provide teachers colleges in addition to the land-grant institution. For the purposes of this discussion a state teachers college is a four-year degree-granting state institution devoted primarily to the education of teachers.

It is of interest to note that only five Negro institutions (Tennessee A. and I., Cheyney, Miner, Stowe, and Wilberforce) are fully accredited by the American Association of Teachers Colleges. Three of these institutions (Tennessee A. and I. State Teachers College, Cheyney Training School for Teachers, and the College of Education and Industrial Arts at Wilberforce University) are state-supported teachers colleges. A minority of state institutions which train teachers are accredited by their regional accrediting agencies. Because of these conditions, the typical Negro state teachers college lacks academic prestige both with respect to its standing as a collegiate institution and with respect to its standing as a professional institution. In these respects, however, it is not unlike municipal and privately-supported Negro teacher-education institutions.

DR. GEORGE W. GORE, dean of the Tennessee Agricultural and Industrial State Teachers College since 1927, is the author of "The In-Service Professional Improvement of Negro Public School Teachers in Tennessee" and "Negro Journalism." In addition he has contributed articles to the *Broadcaster*, the *Quarterly Review of Higher Education Among Negroes, School and Society*, and other periodicals.

The reasons for such conditions are too well known to need repeating. However, the fact that they exist explains to some degree the inability of the Negro state teachers college to serve fully and to live up to its implied obligations.

IT IS REASONABLE TO ASSUME that the post-war world is going to make many demands upon the state teachers college for Negroes. Its program must become more functional. In the first place, there is an imperative need for a redirection of the program of teacher education. The days of the "Normal School" are over. The Negro state teachers college must provide leadership for the public education program of the state especially as it affects Negro boys and girls. A beginning has been made in a few states where faculty members serve as consultants and as members of policy-making committees of the state department of education. For example, in Tennessee, the State Commissioner of Education appointed representatives of the Negro state teachers college to sit with statewide committees on Post-war High School Curricula and Secondary Teacher Education and to serve on the editing committee which prepared for publication the first printed statement of the committee.[1]

Faculty members of Negro state teachers colleges should cooperate with the city and county school systems in their service areas by assisting them in making school surveys, helping teachers, and in conducting workshops and institutes for in-service teachers. In at least one instance, a member of the faculty of a Negro state teachers college has written a handbook[2] for teachers which was published by the state department of education and distributed to all teachers of the state.

A second obligation of state teachers colleges is to offer a professionalized program of pre-service education. Though much

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[1]*Improving Education in Tennessee*, Nashville: State Department of Education, 1944.

[2]Frances E. Thompson, *Art in Elementary Schools*, Nashville: State Department of Education, Division of Negro Education, 1943.

progress has been made, yet so much more is needed to be done by Negro state teachers colleges. In order to get back to fundamentals it might not be amiss to quote from the diary of Cyrus Peirce, principal of the First American State Normal school: "I attempted to teach the art of teaching: *first,* by precept, in the form of familiar conversations and lectures; *second,* by giving every day, and continually, in my own manner of teaching, an exemplification of my theory; *third,* by requiring my pupils to teach each other in my presence, the things which I had taught them; and *fourth,* by means of the Model School, where, under my general supervision, the Normal pupils had an opportunity, both to prove and improve their skill in teaching and managing schools."

A functional program of pre-service education, therefore, should not be just a program of liberal education. It is at base professional and pointed towards a definite goal—the education of a teacher. There must be general education, of course, for the teacher must be an educated person. There must be educational philosophy and theory but there also must be practice; and by practice is meant the opportunity to participate in as many as possible of the varied activities in which teachers must engage.

After selecting students with the necessary aptitude for teaching, the college should set about to aid the prospective teacher to develop to the utmost. This point of view is stated in a teachers college catalog as follows: "The college tries to utilize whatever the student has already developed by way of initiative, resourcefulness, and originality in the realization of his individual objectives. New College is, however, primarily a professional school and, accordingly, cannot concern itself solely with the individual needs of its students but, rather, with those needs in relation to the exacting demands of the profession of teaching."[3]

This institution regards the basis of learning as experience. It holds that first-hand participation in life and the solution of

[3]*Teachers College Bulletin,* Twenty-Eighth Series, No. 3, July, 1937, p. 5.

problems vitalize the learning process, motivate the activities of the learner, and assist him in developing purposes and goals. The college community is regarded as a laboratory. Students are required to spend a period in industry, to live and work in a rural community, and to participate in teaching at the pre-school, the elementary school, the high school, and the adult level. Student organizations are regarded as curricular rather than as extra-curricular activities.

Objectives of Teacher Education

The following objectives seem most valid for a functional teacher education program:

1) Teachers should develop effective and well-balanced personalities for the enrichment of their own living and for aiding others better to develop well-balanced personalities for themselves.

2) Teachers should become persons rich in first-hand experiences and in broader understanding of the many aspects of our culture, in order better to advance the experience and understanding of others.

3) Teachers should obtain an expert understanding of the process of human living, growing, and learning at all ages, and should become competent in acting upon this understanding in teaching situations.

4) Teachers should obtain an understanding of and practice in the democratic process in all areas of living and should become competent in guiding young people to utilize such democratic process in their own living.

5) Teachers should become expert in utilizing their enriched experiences in guiding the process of living, growing, and learning in young people.

6) Teachers should develop an adequate working philosophy of life and education.

7) Teachers should be stimulated to desire continuous professional growth.

8) Teachers should become scholars willing constantly to use the resources and methods of critical inquiry in the fields of human knowledge relevant to their responsibilities as individuals and as professional workers in teaching and guiding students to use similar resources and methods in facing their own problems of living.[4]

The constructive use of cumulative records is to be encouraged both to assist and to acquaint the prospective teacher with the value of records as an aid in the educational system. Especial stress should be placed upon the meaning and function of evaluation in the educative process.

Too often the state teachers college has confined its interest to the local campus. The number of institutions that regard the state as their campus is growing.[5] Every Negro teacher in the state is a potential client of the college whether he or she is a graduate of the college or not. The institution should regard itself as the capstone of the state educational system and strive to justify its position through such avenues as special bulletins, workshops, institutes, special demonstrations, participation in teachers' meetings, correspondence with teachers, news letters, and the like. The college mailing list should include all Negro teachers in the state, and, at frequent intervals, staff members should present to them valuable suggestions and aids for their professional advancement.

Especially important is the role the state teachers college should play in the conduct of educational experimentation and demonstration teaching. It is not enough to pass on what has already been said and done in teacher education. The teaching staff of the Negro state college has an excellent opportunity to experiment with so-called tests of mental ability to see if they

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[4]*Columbia University Cooperative Program for the Pre-Service Education of Teachers,* New York: Bureau of Publications, Teachers College, Columbia University, 1942, pp. 29-35.

[5]"Improving Teacher Education Programs in Negro Colleges," *Bulletin of Southern University,* vol. 29, no. 4., May, 1943.

are really reliable measures of the innate ability of their students. Perhaps, new ways of approach may be productive of educative results. Teachers in teachers colleges should be ever on the alert to discover new techniques and to pass them on to teachers in service in an understandable form.

The obligation to provide in-service teachers with examples of good teaching is imperative. Saturday demonstrations at the college or at teachers meetings can be made quite valuable if made practical and filled with usable suggestions. To gain and retain the respect of public school teachers, the instructors in state teachers colleges should be able to teach boys and girls. Methods which they can successfully demonstrate will be learned and practiced by experienced teachers. In the past, too many teachers of educational methods have been long on theory and short on practice.

Field Studies and Research Needed

Clearly allied to a program of experimentation and demonstration teaching is a program of field studies and research. A state teachers college staff should be constantly engaged in making field studies of its service areas. Such is its obligation to its state and in turn to its students. Up-to-date data should be assembled on all phases of life in a state with special emphasis on the relation that the Negro bears to the total state program. An active division of research headed by a competent scholar and assisted by staff members in general is essential to any representative state teachers college set-up.

A state has the right to expect that its teachers college would be able to furnish data on educational and social problems of the state. This service should be available to pre-service teachers, school administrators, and the general public. Traditionally, state teachers colleges have been regarded as close to the people. In the future, they must be servants of the people.

Growing out of a program of field studies and research, there should be set up on the college campus a state museum and a curriculum laboratory. The material and cultural resources of the state should be cataloged and examples kept on file. The use of students to aid in the initial collection of such materials is valuable both to the college and to the prospective teacher. Such a collection serves to develop an appreciation for the culture and heritage of the state which the teacher is supposed to transmit to his pupils.

A teachers college which stresses the accumulation of curriculum materials serves to aid the future teacher in developing a philosophy of education which transcends textbooks and prescribed courses. Future teachers teach as they are taught regardless as to the theory presented.

The state teachers college of the post-war period must be essentially social and democratic. It must stress living together as a part of learning. Students must be given every possible opportunity for broad community contacts. Laboratory work should include first-hand contact with nursery schools, kindergartens, elementary and secondary schools, adult education, churches, social centers, clubs, and civic organizations. Even contact with agricultural and industrial life is highly desirable as an integral part of teacher education. Teachers should be educated to educate boys and girls for full living in all areas of life.

Finally, state teachers colleges for Negroes have the obligation of encouraging wholesome interracial and intercultural contacts. These may take the form of forums, conferences, student Christian association "retreats," state-wide interracial religious conferences, and national and international programs. Every opportunity should be taken to encourage prospective teachers to see their relationship to national and international problems and contributions.

The state teachers college of tomorrow must devote itself to the task of educating a well-integrated man or woman who is

interested in and trained to guide youth in its attempt to understand the multitudinous problems of living in the post-war world. Its job will not be teacher training, it will rather be educating a select group of persons who will be able to interpret life both by precept and example.

A Functional Program for the Negro Graduate School

VISHNU V. OAK *and* CHARLES E. ROCHELLE

I: THE NEGRO GRADUATE SCHOOL TODAY

THE WRITERS FEEL THAT THE newness of the Negro graduate school in American democracy justifies their giving an undue portion of the limited space of this article to the evaluation of the present status of the Negro graduate school. This background will, they hope, enable the reader to understand the type of limited functional program they have outlined here. For clarity of thought, the article is divided into three main topics: (1) the Negro graduate school today; (2) its functional program; and (3) its future.

DR. VISHNU V. OAK, co-author with Dr. Charles E. Rochelle on "A Functional Program for the Graduate School" in this issue, is professor of economics and sociology at Wilberforce University and editor of the *Negro College Quarterly*. Dr. Oak's travels and teaching experience have been varied and include teaching positions at Howard University, Wiley College, Langston University, Cheney Training School, Samuel Houston College, and North Carolina College for Negroes. He has contributed articles and book reviews to *School and Society, Crisis, Opportunity,* the *Journal of Negro Education, Quarterly Review of Higher Education Among Negroes,* and several other magazines and newspapers.

DR. CHARLES E. ROCHELLE has done considerable research in graduate work for Negroes. His articles have appeared in the *Journal of the American Association of Collegiate Registrars* and the *Indiana Teacher.* He is active in civic affairs in Evansville, Indiana, where he is assistant principal of Lincoln High and Elementary School. Formerly, he was dean of the Florida Memorial College and assistant managing editor of the *Pittsburgh American.*

Present Status and Scope of Graduate Work

Some type of graduate work leading to the master's degree was begun at Howard and Fisk over fifty years ago. *Standardized graduate work,* however, began at Howard University in 1921. Fisk University and Hampton Institute opened similar work in 1927, the latter placing its main emphasis upon courses in education which were offered during Summer sessions only. Atlanta University decided to operate as a purely graduate school in 1929 and Xavier College added graduate courses to its undergraduate program in 1933. Under legal pressure, Virginia State College for Negroes (1937), Prairie View College (1938), North Carolina College for Negroes (1939), Agricultural and Technical College of North Carolina (1939), State Teachers College of Alabama (1939), Lincoln University of Missouri (1940), and Tennessee Agricultural and Industrial State Teachers College (1941), all of which are state institutions, also added graduate courses in the year shown immediately after the name of each institution. The major emphasis of these state institutions has been upon courses in education.

In 1935-36, a court order required the University of Maryland to admit a Negro student to its law school. In 1938, the United States Supreme Court, in a far-reaching majority decision in the Gaines *vs.* the University of Missouri case, frankly declared that in its opinion the Negro student Gaines, the petitioner, was entitled to be admitted to the law school of the state university in the absence of other and proper provision for his legal training within the state. In spite of this decision and in spite of state laws and constitutions requiring adequate provision for educational opportunities, Arkansas, Delaware, Florida, Georgia, Louisiana, Mississippi, and South Carolina have made no provision for graduate work for Negroes nor have they made any provision for out-of-state scholarship-aid to those students who are willing to go out of the state for such education. Arkansas, Kentucky, Maryland, Oklahoma, and West Virginia have also failed to make

any provision for graduate work for Negroes, but they have made small tho definite provision for granting out-of-state study scholarships.

At the present time, no Negro college is offering work leading to the degree of doctor of philosophy, tho Atlanta University has been carrying the following statement in its catalog since 1929: "Only in exceptional instances, when all the factors are favorable, i.e., in the case of a qualified professor and an exceptionally able student in a given department, will the University offer work leading to the degree of Doctor of Philosophy."

The scope of graduate instruction varies greatly from one Negro institution to another. Forty-one fields are covered by the twelve Negro institutions offering graduate work. The number of fields covered by any one institution ranges from one each at Hampton and Alabama State Teachers College (both of which offer graduate work only during the Summer and only in the field of education) to between seventeen and nineteen fields at North Carolina College for Negroes, Prairie View State College, and Howard University. All but A. & T. College at Greensboro offer graduate work in education. Only two of these institutions offer graduate work in vocational agriculture.

Evaluation of Graduate Work on the Basis of Accreditation

There is not a single Negro college in the South which had received national accreditation before 1930. In that year, the Southern Association of Colleges and Secondary Schools set the ball rolling, but it adopted a different set of rules and regulations for Negro colleges quite in line with the general Southern pattern of segregation of all life for the two races. The Southern states now claim to have thirty-two so-called "A" grade undergraduate Negro colleges out of a total of one hundred colleges, thereby meeting in theory the constitutional requirement of providing equal educational opportunities for Negroes. How far

these opportunities are "equal" will be obvious to anyone who cares to make even a cursory comparison of the financial support given to white and Negro colleges!

It is indeed very unfortunate that the Southern Association has not been sufficiently rigorous in insisting that, in order to secure "A" rating, adequate standards be maintained in *all* the departments of an institution rather than in just one or two leading ones. It is equally unfortunate that this institution has been inclined to look upon low academic standards and low salaries in Negro colleges as natural conditions. The recent trend in judicial decisions on the question of equality in educational opportunities has only forced the Association to expand its policy of creating superficial equalities between white and Negro colleges by granting an "A" class status to many Negro colleges in the South, especially when these are state-supported institutions. Since graduates from these colleges are one of the two main sources of supply of Negro graduate schools, one need hardly point out how seriously the quality of graduate work will be affected by the poor material which these graduate schools will receive from many of these so-called "A" class institutions. Out of the twelve institutions offering graduate work, eleven are accredited by their respective regional accrediting agencies as "standard" institutions and one is rated class "B."

To this date, not one Negro institution has been admitted to membership in the Association of American Universities. Admission of an institution to membership in this Association means that the *graduate work* of that institution conforms to the standards set up by this Association. The *undergraduate* work of Fisk, Talladega, Howard, and North Carolina College for Negroes, however, has been accredited by this Association. This means that all undergraduate work done in any one of these four institutions will be accepted at its face value by all graduate schools that have been admitted to membership in the American Association of Universities and that are not located in the South

where state laws on segregation make such acceptance impossible. The writers venture to hope that this Association does not *continue* its recent policy of following in the footsteps of the Southern Association of Colleges by lowering its standards of accreditation in order to "accomodate" the Southern white policy of a segregated but not equalized system of education by giving its stamp of approval carelessly to institutions which are financed poorly, equipped badly, expanded promiscuously, or run haphazardly.

Facilities for Graduate Work

Libraries: Howard University has the largest collection of books of all Negro college libraries (over 200,000), and this approximates the combined collections of Atlanta, Fisk, and Hampton. Other Negro institutions offering graduate work have an average of 25,000 volumes each. While one of these institutions does not list in its catalog the number of books in its library, another institution fails to mention even the existence of a library. As against this picture, we find that Duke University and the University of Texas, both white Southern universities, have over 500,000 volumes each in their libraries, and Harvard and Yale together have more than 7,000,000 volumes.[1] It seems quite obvious, therefore, that libraries in Negro institutions are entirely inadequate for graduate instruction and, except in one instance, quite incapable of meeting the needs of students interested primarily in research.

Plant and Equipment: The facilities and financial support available for Negro colleges are not at the present time adequate to serve as a basis for a sound and scholarly program of study at the graduate level. There are no special funds for the purpose of purchasing outstanding rare collections of books and

[1]Charles Edward Rochelle, *Graduate and Professional Education for Negroes* (unpublished doctor's dissertation at the University of California), 1942, p. 70.

up-to date scientific equipment or of employing outstanding scholars. This fact alone is enough to substantiate the statement often made that Negro colleges and universities in general are not as yet ready to offer graduate instruction. This unreadiness of the Negro college is further substantiated when sources of income, student loan funds, valuation of physical plants, value of equipment, endowments, and private gifts and grants of various kinds are taken into consideration. Hampton has the most valuable physical plant and property totaling over fourteen million dollars while the combined value of the physical plant and property of Howard, Atlanta, and Fisk comes close to only eighteen million dollars. The remaining eight institutions have a total evaluation of only twelve million dollars.[2]

Endowments, Gifts, and Grants: HAMPTON HAS an endowment of over eight million dollars, and Fisk and Atlanta together have a total of six million. Howard's endowment runs only a little over a million, but, as a child of the Federal Government, it has had no serious financial problems so far. The endowments of the remaining institutions offering graduate work are relatively negligible.[2] Student loan funds of these twelve institutions amount to an average of a little over two thousand dollars each.

Reports of philanthropic organizations show that private gifts and grants to Negro institutions are decreasing in number and amount. The fellowship program of the General Education Board and of the Julius Rosenwald Fund have contributed a great deal to the development of graduate education in the South. Atlanta, Howard, Fisk, Virginia State, Prairie View, Hampton, and Xavier have had several persons in attendance at these institutions who received fellowship grants from these sources. These two funds, however, will soon be exhausted. When this time comes, Negro graduate schools will lose two of their most valuable sources of revenue and stimulation.

[2]U.S. Office of Education, *Biennial Survey of Education, 1936-1938*, Washington, D.C.: U.S. Government Printing Office, 1942, pp. 280-319.

If we take into consideration the fact that the undergraduate programs of these twelve institutions are also dependent upon their meager incomes and that these incomes are in most instances far below the satisfactory minimum, it is obvious that unless the incomes of these institutions are increased considerably, graduate work in them cannot be of satisfactory quality.

Instruction: JUDGING PURELY FROM the academic training of the faculty, nine of the eleven institutions offering graduate work have a fairly good proportion of doctorates on their teaching staff. One institution does not even list the names of its faculty in the catalog. It must be recognized, of course, that a doctorate degree is not a guarantee of creative scholarship or good teaching. From the output of scholarly articles, surveys, and books, Howard, Fisk, and Atlanta are the only three institutions which have contributed greatly to creative research.

Curricula: SINCE GRADUATE WORK is yet in its infancy, it may be unfair to criticize the wide scope of its curricula. One, however, seriously wonders if institutions which have allowed their undergraduate curricula to develop haphazardly will show any better judgment in the development of their graduate work. "Many institutions—at least half—have recently made significant changes in their undergraduate curricula, but practically none of these revisions and additions have been based on thorough curriculum investigations."[3]

Miscellaneous: IN JUDGING THE facilities available for graduate work, one might also need to take into consideration such other factors as administrative control, academic administration, cooperation among institutions, and aims and objectives, but the writers find it impossible to discuss these controversial factors in the limited space alloted to them. For the same reason, the question of democratic administration and student self-govern-

[3]U.S. Office of Education, *National Survey of Higher Education for Negroes,* Vol. III, Washington, D.C.: U.S. Government Printing Office, 1942, p. 55.

ment, two very vital aspects of every educational institution in a democracy, have been ignored. It is indeed very unfortunate that our educational institutions which ought to be citadels of democracy in action are often breeders of autocracy. Both the personnel deans and the presidents have before them the heavy task of achieving for themselves and of educating their students and faculties in the art of democratic living!

Dangers Involved in Careless Extension of Graduate Schools

Judging from the above facts, it seems quite obvious that, with the exception of Howard, and possibly Fisk and Atlanta, our institutions cannot offer, at this stage of their development, even half the opportunities and trained and experienced guidance to students as well-endowed or state-supported institutions for whites do. Negro colleges at present need all their time and attention in raising their undergraduate academic standards and improving considerably their faculty personnel in regard to its experience and scholastic standing. In spite of the so-called Class "A" accreditation reveived by so many of our colleges, only a few of these have been able to develop first-rate undergraduate programs. "There is grave danger," warns Dr. Edwin R. Embree, president of the Julius Rosenwald Fund, "that state officials (stampeded by zealous advocates of the Negro cause) will meet the literal requirements of the Supreme Court decision by duplicating the existing white graduate and professional departments at the Negro state schools—but on so low a level as to injure rather than benefit the development of Negro education. . . . It would seem a wiser course for the several Southern states to pool their educational offerings at strong regional centers than to dissipate the relatively small funds available to the Southern states over a series of 'universities' which almost inevitably would be poorly staffed and poorly supported—pretentious but shabby."[4]

[4]Edwin R. Embree, *Julius Rosenwald Fund: Review for the Two-Year Period, 1938-40,* Chicago: Julius Rosenwald Fund, 1940, pp. 35-36.

II: A FUNCTIONAL PROGRAM FOR THE NEGRO GRADUATE SCHOOL

The significant changes in Negro education in the South since 1930, the demand for efficient Negro leadership, the growing number of Negro graduates who naturally increase the number of potential candidates for higher degrees, the rigid requirements of many cities which demand at least one year of graduate work for their teachers, and the many unsolved social and economic problems confronting the Negro and his institutions indicate the need for graduate instruction for Negroes. The segregated educational system of the South necessitates the giving of such instruction in Negro colleges. In the offering of such instruction, serious consideration should be given to its objectives. Some of the fundamental as well as functional aims and objectives of graduate instruction are or should be:

(1) The development of research ability in both natural and social sciences which should eventually lead to the finding of partial or complete solutions of some of our problems.

(2) The proper evaluation and application of all research work so that each succeeding generation has a more enriched cultural heritage.

(3) Intensive knowledge in one's own field of specialization.

(4) Meeting the stiffening demands of many public school systems which require at least one year of graduate work as a prerequisite for employment.

If the Southern state colleges for Negroes must offer graduate courses because of the tenacity with which the South is hugging its outmoded dual system of education, they should throw away all pretense of carrying out the major objectives of the graduate school and should be concerned mainly with the objective of extending the four-year undergraduate program to the fifth year leading to the master's degree—a type of super-undergraduate degree—for the purpose of meeting the stiffening requirements

of the public school system in the South. In the meantime, the state-controlled colleges, even when led by ambitious and politically controlled administrators, should keep on demanding equal financial support for their colleges while, at the same time, advocating the sanity and wisdom of opening the doors of white graduate schools to Negro students as the first step toward the realization of factual democracy in America. Sooner or later, the heavy drain of the financial structure of the states necessitated by this dual system of education is bound to affect the social philosophy of the whites as the pressure for equal facilities for Negro education continues unabated.

The functional program of the Negro graduate school will thus be limited to the narrow range outlined above. The other part of the functional program which the Negro graduate school should adopt as part of its obligation in order to make graduate instuction more effective may be summarized as follows:

1. To assume aggressive leadership in the study of local and regional problems affecting inter-racial relations and suggest ways and means to minimize racial tensions. A Negro graduate college has no justification for its existence if it fails to carry out this vital function. This is in reality a continuation of one of the functions of the undergraduate school with this main difference: The leadership in the graduate school will be more mature and the programs more far-reaching.

2. To develop strong regional universities thru cooperative efforts of all Negro institutions. If state institutions cannot do this job well, let private institutions do it. Since Howard University in D.C., Fisk University in Tennessee, and Atlanta University in Georgia seem to be in excellent position to offer graduate work and are also *de facto* regional universities, the first one catering to students from Maryland, Delaware, District of Columbia, and, to some measure, all other states; the second catering to Kentucky, West Virginia, Virginia, North Carolina, and Tennessee; and the third catering to Arkansas, Mississippi, Ala-

bama, Georgia, South Carolina, and Florida, it seems that another regional university, say in Texas or Louisiana (Dillard might prove to be a very good institution for that purpose), might fittingly serve the need of the remaining Southern states as well as of Oklahoma and Missouri. Even if this cannot be done, there is no excuse for permitting two competing graduate schools to develop within the same state. Such a procedure is both uneconomical and unsound. If it is discovered that a certain private institution in a given state is better prepared to undertake graduate training, it would be both wise as well as economical for the state to support by outright grants the graduate work in such institution rather than start an ill-managed and ill-conducted graduate school of its own.

3. To provide a plan by which the results of the research carried on in Negro graduate schools may be made known to the public.

4. To limit the scope of graduate work only to fields in which the institution is able to offer such work on an acceptable basis.

5. To expand library facilities to include all necessary source material for research, especially in the fields in which graduate work is being offered, and to secure well-trained scholars who are mainly interested in teaching and research.

6. To accept for graduate work only such students as have been carefully selected on the basis of their previous training and performance.

7. To encourage research in every possible manner among faculty members by providing adequate facilities.

8. To encourage exchange of professors between institutions for the ultimate good such policy brings to institutions, students, and faculties.

9. To work out some means by which scholarships and fellowships may be offered to outstanding Negro college graduates to enable them to pursue their studies in the fields of their special interests.

III: FUTURE OF THE NEGRO GRADUATE SCHOOL

ALTHO MANY OF THE SEVENTEEN SOUTHERN states have large Negro populations varying from twenty-five to forty-nine per cent of their total populations and maintain high-grade tax-supported colleges and universities which offer graduate work, Negroes are not admitted to any of them.

SEGREGATION IN A DEMOCRACY

SEGREGATION AT BEST is an evil and cannot be justified by any nation that claims to be democratic and Christian. One of the basic reasons for the steady but certain decline of western civilization (in spite of its claims to superior intelligence and scientific knowledge) is that it lays entirely too much emphasis upon words and oratory and entirely too little or none upon actions and deeds. How well Japan has copied this phases of our civilization is apparent to everyone who remembers reading the profuse apologies that government used to make to our government before Pearl Harbor days whenever Japanese soldiers bombed our embassy in China or torpedoed our steamer peacefully lying in neutral zones. While the language of these Japanese was irritating to us, because of the hypocrisy behind it, we must not forget that Japan got her education in diplomacy from Europe led by England—the same England which built its empire upon the blood of African slaves, Indian kings, and Chinese labor—and America, which still believes in the myth of racial superiority while actually engaged in a so-called holy war to crush down the Nazis who too believe in racial superiority and who will eventually pay a bitter price for their ethnocentrism and greed. It is very unfortunate that all we seem to have learned is to give lip-service to Christianity and the ideals it represents with a definite feeling that these ideals are not practical and that the logical place for them is in the Sunday School where even children soon learn that the ideals they are being taught are not supposed to be practical and that no one really expects them to be taken seriously outside the Sunday School.

If college education means anything at all, it ought to teach our students to live in harmony with different groups within the nation. If whites are afraid of associating with Negroes for the purpose of even such advanced training as is given in post-graduate studies, it seems obvious that their undergraduate training has been defective. If such is the case, it is high time that we revamp our entire philosophy of education in order that we might still be able to remain a truly democratic nation, at least a few generations more.

Southern Leadership and Its Retarding Influence

The University of North Carolina at Chapel Hill is still regarded by many educators as the most progressive and liberal institution of higher learning in the South. Its president, Dr. Frank Porter Graham, has been well-known for his frankly liberal and progressive socio-political attitude. Thru its printing press, the University has done much to foster pleasant race relationship between Negroes and whites and has disseminated reliable information about Negro life and history. The campus atmosphere of the University is rather congenial and wholesome. When, therefore, Miss Pauline Murray, a Negro woman of good standing, applied for admission to the graduate school of this University in 1937, both Negro and white liberal-minded and emancipated educators in the South had hoped that the University would assume a courageously progressive leadership by adopting a definite policy of admitting colored students to its graduate school. Naturally, it has been a very bitter disappointment to friends of progress ever since they discovered that the University of North Carolina, even under the leadership of an avowedly progressive president, shrank from its responsibility and decided to uphold its traditional policy of refusing admission to Negro students even to its graduate school. To ease the pressure on its conscience, the State of North Carolina decided in 1939 to offer post-graduate work to Negroes at the two state institutions for Negroes: North Carolina College for Negroes in Durham and Agricultural

and Technical College in Greensboro. Immediately after these two decisions were made public, the states of Missouri, Alabama, Texas, and Tennessee adopted similar plans, and many other Southern states are thinking in the same direction.

It is all very well to blame Hitler and Tojo for all the calamities they have brought upon the world, but we should not be blind to the fact that ever since the rise of nationalism in the Western hemisphere, European diplomacy has been a long record of political chicanery and down-right swindling of powerless nations and colored peoples. America, too, has had its share tho to a far lesser degree. Many of our educational institutions in the North and all those in the South—institutions which ought to be the citadels of democracy and store-houses for progressive ideas—have often become retarding influences to human progress since they seem to be governed by current political philosophies rather than governing these philosophies. It is true, of course, that anything built on a faulty foundation is bound to fall down eventually. One, however, wonders if it is not time that we, who claim to be the most progressive, learn something from history and try to set our house in order instead of waiting for Father Time to do it in his own slow but ruthless way. Our educational institutions maintained for whites in the South cannot possibly keep on ignoring the implications of the present war and yet expect anyone to respect either their honesty or their sanity. The same thing can be said of those Northern white institutions which admit Negro students for education but which refuse to accomodate them in their dormitories or include them in their social programs while they bellow about democracy and equality of opportunity in their baccalaureate and commencement sermons! Democracy like religion is something one has to live and not merely to preach. Unless the majority group is willing to look at itself introspectively and realize how rapidly it is headed for ruin because of its hypocritical attitude toward democracy as well as toward Christianity, it appears evident that dismal days are in sight for American democracy.

Concluding Remarks

It might be mentioned here that the sudden rise in the number of institutions offering graduate work should be regarded as only a temporary phase, that serious and concerted attempts should be made by both Negro and white leaders to open graduate work to Negroes in Southern white institutions, and that eventually graduate work in Negro colleges should be restricted to only regional universities like Howard, Fisk, Atlanta, and Dillard (when it starts graduate work).

The writers want to close this article by quoting the following significant remarks from the *National Survey of Higher Education for Negroes: A Summary*.[5] Usually, government reports are noncommittal and make a poor reading, but this report has many constructive, bold, and far-seeing suggestions with which every educator should become familiar.

1. That the majority group, under the leadership of the higher institutions of learning, examine continually, critically, and fairly the relation between democratic ideals and their practices with respect to the consideration and treatment of Negroes.

2. That white educators assume increasingly the responsibility of pointing out to the majority group in general the economic significance and social implications of providing Negroes, on all levels, equality of educational and occupational opportunities.

3. That institutions for Negroes refrain from offering graduate and professional work in any field until general and specific conditions are sufficiently satisfactory to assure results of acceptable standard.

4. That institutions for Negroes that may be qualified to offer graduate and professional work examine critically and objectively the need for such work in their areas, and explore the possibilities of cooperation with other institutions before launching a program of graduate and professional instruction.

5. That the Federal Government participate in developing high-grade university education for either Negro or white races or both wherever in the country it cannot be done from other public or private sources.

[5]U.S. Office of Education, *op. cit.*, Vol. IV, pp. 48-50.

A Functional Program for Adult Education

William M. Cooper

Point of View

If we are going to educate adults at all, we must teach them what they want and need to know, rather than what authorities and experts think a given course or program should include. In the first place, there are no compulsory attendance laws that can make adults go to school. In the second place, parents rarely exert pressure to see that their "adult" children attend school. In the third place, there are many urgent demands on most adults' time and energy in earning a living and in carrying on other vital life activities. So if we are to educate adults, we must offer them programs that definitely and immediately contribute to their needs and interests as they see them. A functional program is one designed to meet the specific needs of those it is intended to serve.

Criteria for Determining Programs

In planning functional programs of adult education, it is important to keep in mind what may be regarded as basic criteria for determining both the content and method. Among the criteria to be kept in mind are the following:

For his work as director of the extension division at Hampton Institute since 1929, Dr. William Mason Cooper is widely known. Several vocational and extension organizations owe their existence to his interest. Among other publications, he is the author of "Sociological Aspects of Promotion and Retardation," "A Program of Teacher Training in North Carolina," and "A Directory of Negro Business in Virginia." Recently he was elected a member of the executive council of the American Association for Adult Education and appointed to serve on the State Farm Security Advisory Committee of Virginia.

1. What are the *needs* of the group to be served by the functional program?

2. What are the *interests,* backgrounds and experiences of the individuals making up the group?

3. What are the *resources* available—actual and potential, human and material that are available, or that may be made available for the program?

4. What *media,* that is, materials, tools, and procedures have proven successful that can be adopted or adapted?

5. What *standards,* if any, can serve as a guide in assuring high quality and adequacy of the program?

6. What shall be the predominant *attitude* toward students? Will it be that of helping the student to help himself with positive friendliness, or will it be "we have something here that you can get if you come after it"?

7. Can the individuals or groups under consideration learn what you plan to teach? To what extent are these adults *improvable?*

8. What is *good adult educational practice* for functional programs?

A Suggested Program

If one accepts the criteria set forth above, it obviously will be impossible to indicate any one program which would fit into all communities, for as interests and needs vary, so must the programs vary. It is possible, however, to set up the general framework of the needs, and to indicate certain general procedures, as well as to recommend certain media to be used. For convenience, we might organize the offerings of a functional program around five major areas of need.

1. Health, including the mental as well as the physical

2. Vocational efficiency, taking into account information, skills, attitudes, and ideals

3. Civic and social preparation to prepare for participation and appreciation

4. Cultural enrichment toward finer quality of life

5. Moral and religious uplift

If these major areas embody most of the major life interests, any functional program which tended to cover the life interests would take these major areas into account and provide for growth along these lines. The following program, as set up, is intended to indicate sample types that may be adopted or adapted in doz-

ens of ways. It is based upon the general needs of adults found everywhere, upon what is regarded as good adult educational practice by the authorities, and upon the types of resources known to be available in many communities. No attempt is made to indicate a rather complete sequence of courses or activities in any of the given areas. It is to be borne in mind that adult education is here regarded as a life-long learning process, and it is assumed that conditions and changes must be made as the program progresses. However, these great centers of interest and need may be used as focal points around which most other interests may be organized for instructional purposes.

ADJUSTMENTS IN TYPE AND APPROACH

In any functional program, adjustments will be made to accomodate the students of various ages, abilities, and interests. The length of a course or activity—whether it shall be a one-day institute or a seventeen-lecture course—should be determined on the basis of whether the group is interested or able to study for a short or long period. Usually, leaders in any group will gladly tell you what and how much their group wants. Interests and abilities among adults vary widely. What works in one community may or may not work in another. Indeed, the only safe rule to follow in determining the length of the course, the content of the course, or the organization and methods of the course is to study the interests and abilities of each group.

As already implied, the psychological approach usually succeeds better than the logical approach. A course offered that will prepare adults for new jobs about to open; an institute on the conservation of foods about to be plentiful; a course that teaches more about a subject previously introduced by an effective speaker or writer are examples of this type of approach. Likewise, in any given class period, better results can be obtained if the class procedure takes into account the current concern of the surrounding community—whether it be the fire that destroyed a barn, the illness or death of a citizen, or the annual ball game between

this and a rival community. In other words, we must begin where the students are, and where their communities are.

MATERIALS AND MEDIA

SUITABLE TEACHING MATERIALS and media must be found or made. What suits children may not suit adults. Especially is this true with low achievement groups in reading. They are not so much concerned about Mary's Little Lamb or The Three Little Pigs as they are about the economies in purchasing lamb or pork chops. The materials they work with must be connected with what they do and wish for. Successful teachers make reading charts on large sheets of wrapping paper composed of sentences about the adult students' everyday life.

Fortunately, it is possible to find bulletins, workbooks, newspapers, and magazines that meet the needs of many groups. The bulletin fits the needs of many groups. It must be borne in mind, however, that the suitability of materials may determine whether the program will succeed or fail.

Moving pictures, phonograph records, slides, and film strips are now available for teaching many subjects. Recent results of the intensive Army and Navy training programs indicate that these tools are equal to and often better than other tools of learning. State departments of education in many states have films to lend. Most of them have lists of other films. "New Tools for Learning" located at 280 Madison Avenue, New York City, has been recently organized to furnish counseling service to teachers on new media. *No functional program* can afford to overlook the new tools for learning which help students to learn faster and more thoroughly whatever we attempt to teach.

TEACHERS AND LEADERS THE VITAL FACTOR

AS IN ALL EDUCATION, the success of any program is determined by the total efficiency of the teacher, only in functional programs of adult education it seems to be more so. In the first place, teachers of functional programs for adults must have such complete mastery of subject matter that they can readily recognize it and focus it on the specific needs and interests of adults.

In the second place, they must know and have facility in using methods and media required, adapting and creating as conditions demand. In the third place, teachers of adults must have strong personalities, intently concerned about improving each student from the first period throughout the entire program.

Intellectual snobs, pedagogical tricksters, or lifeless "left over" teachers have no place in functional programs. What is required is a person who senses the direction in which the program should move, and who has the ability to mobilize resources and keep it marching until the goal is reached.

The following program sets forth only major areas of need, types of subordinate problems, and an example of how such a program has been or might be organized or conducted. Obviously, these are not intended to be used without modifications in terms of local conditions and resources. It is quite possible that a health program for adults might better begin with a movie or institute on "Patent medicines, vitamins, and root doctors" than with "A study of the effects of drugs on the health of the human body."

The major areas of need are: Health; vocational preparation; cultural enrichment; preparation for civic participation, and for moral and religious uplift. These areas are not mutually exclusive and often overlap. However, they are great centers of interest and need around which many lesser interests may be organized for instructional purposes.

EDUCATION FOR THE AREA OF CIVIC PARTICIPATION

THE PURPOSE OF THIS AREA of the program will be to increase the intelligent civic participation of individuals and groups to be taught. This will require teaching of specific information, skills, and attitudes or points of view.

As implied above, a program of this type may readily grow out of community problems which seem to require civic action by more people before a satisfactory solution can be reached. Problems like inadequate lighting and drainage of streets, poor

police protection, corruption in courts, lack of recreational facilities, and the like often cannot be solved until more citizens are taught how to petition, to register and vote, and, perhaps, even to sue for their rights and privileges under our constitution and the laws of their localities and states.

Among the subordinate problems in this area are:

1. How can an average citizen participate in shaping the future of his community?

2. What strategies and techniques are most effective and yet ethical?

3. To what extent is it possible to increase our share in community planning and action through our existing organizations?

   a. By planning specific projects within separate organizations?

   b. By pooling resources on joint projects in which there is common interest?

4. What constructive programs are due and feasible in my community, such as, building a recreation center or securing a public health nurse?

5. What obstructive programs should be organized to prevent or stop bad civic tendencies in the community?

6. What can we do to lift community thinking and action to higher and higher levels through the years, as related to politics, health, education, and beauty?

In the *New Dominion Series* of the Extension Division of the University of Virginia, Number 48, published April 1, 1944, is the report entitled, "By Popular Vote." It tells how citizens in Montgomery County, Virginia, learned how to get a free public library. It represents an informal but intensive, highly effective form of adult education in civic efficiency within a rural county.

The State-wide Civic Education Program of the Virginia Voters' League, directed by Dr. Luther P. Jackson of Virginia State College, which aims to increase the number of Negro voters, is growing in effectiveness year by year because:

1. It gives information by cities and counties as to "numbers of voting age," "numbers paid poll tax, 1941," "numbers paid poll tax, 1942," etc. with interpretations of or causes for existing conditions.

2. It gives instructions as to how voting may be done under existing laws.

3. It enlists the cooperation and support of outstanding organizations, including the Negro Organization Society and the State Teachers Association, as well as leading fraternities and sororities.

The effectiveness of this program is revealed by the fact that the number of Negro poll tax payers increased from 25,441 in 1941 to 32,504 in 1943, or a gain of approximately twenty-eight per cent. (See *Fourth Annual Report of Virginia Voters' League,* 133 Harrison Street, Petersburg, Virginia.) This rather simple program has made thousands of Negroes voting-conscious throughout the State of Virginia for the first time. Lectures, demonstrations, campaigns, and bulletins, rather than formal class study, have been most effective.

EDUCATION FOR THE AREA OF CULTURAL ENRICHMENT

In most communities, there are individuals and groups who are interested in advancing culturally—who are concerned with the better life and with the finer qualities of life. Also included here are those who desire to improve standards of living that come with enrichment of the home and community environment. The desire for better surroundings is even more widespread, and extends to lower levels of society than many have been led to believe. So, contrary to general opinion, one may expect to find ready interest in cultural enrichment providing it is offered at the level where the people are and is presented in a form they can understand and follow.

Subordinate problems which are of general concern include the following:

1. What can I or my group contribute to the cultural life of our community through music—a band, chorus, orchestra, quartettes, solos? By local talent? By outside talent I will help bring in?

2. What can drama offer to uplift the life of the community?
   a. The legitimate drama?
   b. The moving picture?

3. How can we improve our cultural life through reading?
   a. As individuals?

b. As literary societies, book clubs, and the like?

4. What can we do to improve the beauty, comfort, and refinement of our homes?

a. On the outside by painting, by planting flowers, shrubs, trees, and lawns?

b. On the inside by adding new attractive facilities for bathing, food preparation, eating, sleeping, and other vital activities?

The Negro Garden Club of Virginia has a state-wide program with cultural enrichment as its major purpose. Its members include representatives of all intellectual levels who usually join the program because they are "interested in flowers." In the local club meetings, they learn that there is a place for everything, even flowers, shrubs, trees, and lawns. They want to belong to their groups; so they learn to plant according to plans which make for beauty and orderliness. They learn, too, at their flower shows how to arrange cut flowers in single and groups of con tainers. Mostly, they get culture without mentioning the word. Perhaps they enjoy it more that way.

Art exhibits; hobby shops; book lovers' clubs; listeners' clubs, who select certain radio programs to hear together; community music; and dramatic arts programs are other types of activities valuable in achieving cultural enrichment.

It is important here to note that long-time, systematic programs, but not always formal class procedures, seem to get best results.

EDUCATION FOR THE AREA OF HEALTH

PERHAPS THE MOST DIFFICULT PROBLEM to solve in the improvement of health is not to give new knowledge and ideals so much as to change the health habits of the individuals. A major objective, therefore, in this area should be to better the health habits of each individual in the group. This means individual and group instruction of the highest order where the newest and best materials and media are focussed on the problem. Interest in health usually emerges from the condition of the individual. A complete physical examination or even a partial examination which reveals certain danger signs for the individual's health

and happiness is often all that is required to start serious study by most adults. They are then eager to work out their own health programs that will keep them up to peak performance. Moving pictures are available and notably effective in this area.

Systematic study from the logical point of view may be effective if done in short units where necessary. On the whole, however, the psychological approach through clinics, institutes, and other informal types of instruction is more valuable and effective.

Included in the subordinate problems usually of interest to adult groups in this area may be found the following problems:

1. What is wrong with me when I feel this way?
2. What shall I do to keep my body organs in good working condition?
3. What is the effect of certain types of foods and drink and what should I do about them?
4. What are the best drugs to use?
5. Where and how can I secure the best medical, dental, and surgical treatment when needed?
6. How do you secure and maintain good mental health?
7. What is good recreation, and how can I secure it on a limited income?

EDUCATION FOR VOCATIONAL EFFICIENCY

In this area it is important to provide all of the important elements—information, skills, and attitudes. Information and skills are basic minimal essentials. Surveys, however, show that most men lose their jobs because they have the wrong attitudes or are unable to adjust to their working situations, rather than because they do not know or cannot do the job.

A functional program to improve workers off the job will provide assistance along all three elements with emphasis where it seems to be needed most, according to particular requirements. One difficulty confronted in such a program is to improve skills without machines or shop situations. Considerable success, however, has been obtained on this problem through the use of mov-

ing pictures, slides, and film strips. More can be done, however, on the informational-attitudinal aspect through lectures, demonstrations, home study, independent meetings, and the like. The specific questions we should like to have answered in this connection are:

1. What can I do to get promoted and better pay on my present job?
2. What can I do to prepare for another job as foreman or in different field?
3. How can I prepare to work under better conditions?
4. How can I invest my earnings to the best advantage?
5. What can I do to become financially secure or independent in my chosen field of work?
6. What other fields of learning or labor should I know about? How can I find out about them?

Recent war training courses in vocations have been especially effective, because they have been able to point to employment immediately after training. Where the prospect of immediate employment after training is lacking, it will be necessary to provide the best type of individual and group guidance, so that the incentive to learn can be kept at a maximum.

To improve vocational skills, it is important that a program shall provide students with opportunities:

1. To *understand the hows and whys* of the specific job in which they are attempting to become skillful.
2. To be able to actually do the job thoroughly and up to standard speed.

Opportunities to understand the hows and whys of a particular job through simplified lectures and step by step demonstrations should be a part of the program. The ability of the instructor to study his students' backgrounds and then revise his lectures and demonstrations in terms they can readily understand will determine the speed and thoroughness with which they learn.

EDUCATION FOR MORAL AND RELIGIOUS GROWTH

Most authorities recommend the indirect approach to moral and religious education. As we study the lives of great moral

and religious leaders, we adopt for ourselves their outstanding qualities. In many cases, the most effective education in this area takes place in connection with other programs.

This, however, does not mean that there is no place for programs having as their primary purpose the moral and religious growth of the students. In the first place, there are thousands of Americans who put religion before everything else and, therefore, are eager to study the Bible and other religious books systematically. The large attendance of adults at many Sunday Schools attests to this.

In the second place, there are communities in which the most serious need is that of moral and religious improvement. Here also must definite programs be planned and carried out. So definite programs are in order even though indirect methods may be used to achieve their purposes.

The study of great leaders; the reading of great books (fiction and fact); the participation in projects to help the less fortunate among us; the listening to great prayers, readings, sermons, and music of worship; and witnessing great dramas on screen or stage—all of these have their place as media for moral and religious education and none of these should be left out of this program.

Many people want to study problems like these:

1. Is there life after death, and how can I prepare for it?
2. What place has religion in business and industry?
3. To what extent should I love my neighbor as myself?
4. Can I be good and still be happy?
5. Has the world any need of religion in modern times? If so, why and in what ways?
6. Does prayer really have power to heal and to save lives?
7. How can I live without worry about evil that others will do me?

If I were planning such a program, I would coordinate first the existing agencies in my commuity that are pledged to work on moral and religious betterment, including Sunday schools, B.Y.P.U., Christian endeavor societies, Church guilds, and the

like. The first step of the program would be to stimulate and strengthen each of these organizations in as many ways as possible, so that their separate contributions would be increased.

The second step would be to organize them into a Community Council of Religion to plan and sponsor joint activities for the total community—such activities to include: religious drama production, religious music festivals, and sermons or lectures by noted moral and religious leaders for the whole community. In addition, formal classes should be organized for those who wish to carry on systematic study of the Bible and of other religious books or problems.

THE COMPOSITE PROGRAM

In many communities, adults find themselves confronted with many problems at the same time. They wish to get enough help to enable them to do something about each one almost immediately. Admitting that this precludes thorough-going, scholarly study, or even complete mastery of any one of the areas studied, this situation presents a problem as real and important as any that has been mentioned above.

The Negro Organization Society of Virginia, composed of more than one hundred organizations, including several local and county organizations, has developed a seven-point program which embodies such a composite program of informal adult education. This organization sets up as its goals the improvement of health, homes, schools, farms, business, jobs, and civic opportunities among Negroes throughout the State of Virginia. To carry out this program, this organization has set up in a number of counties what are known as *Councils of Forty-Nine,* made up of seven committees in each of these seven objectives mentioned above, with seven members on each of the committees. The educational program is developed around these seven major committees on better health, better homes, etc. The committee on better homes maps out the big events it hopes to present during the year. So, also, with the other committees, with the result

that when put together the calendar presents during one month a meeting devoted to the conservation of food, another month to health, and in succeeding months to each of the other phases of the work. Speakers are brought in from the outside to give information, moving pictures are shown, demonstrations are given, and representatives from each of the localities in the county come to a central place for these meetings. The result is that leaders in the county receive instruction during the year on seven or more important problems, so that they are able to begin to work to solve those problems altogether rather than to wait and take them one at a time. Wherever good teachers or demonstrators can be found, this work shows surprising results, and it has much to commend it as a form of adult education for many communities, especially when the local leaders do the planning and make requests for instructional service. It can be pointed out that this type of organization tends to pool the resources of leadership and influence in the county, and gives them a sense of unity. It gives opportunity for the development and reactivation of valuable local human resources. Furthermore, it gives permanence to the adult education program which otherwise is often lacking.

Evaluation

To teachers and school administrators accustomed to the usual forms of evaluation; namely, through examinations and tests of various kinds, it is not always easy to see how one can evaluate or measure progress for such informal programs of education as have been set forth for the most part here. It is important, however, that we should know whether we are making progress or not. Perhaps the best basis for judging the worth of such programs is to be found by appraising the outcomes or products of functional programs in terms of the purposes and criteria that were set up at the beginning, and in determining to what extent, if any, those purposes have been achieved at the end of the program. For example, in the case of the civic participation program

referred to by the Virginia Civic League, it was relatively easy to determine that when the program got under way in 1941 approximately 25,000 Negroes had paid the poll tax. After the program had been in operation for two years, it was found that the number who had paid the poll tax had increased to approximately 32,000 persons. This same type of progress might be measured in connection with the garden club program where the number of homes with improved gardens and yards had increased over a period of years. To evaluate the qualitative aspects of the program is more difficult, but it still might be measured in proportion to the definiteness of purposes and criteria set up as programs are planned.

A YARDSTICK

1. To what extent did the program meet the interests and needs of the group served? Was it adequate and satisfying?

2. Was it of the best quality possible under existing conditions?

3. Did it lead on to further study?

4. Did it provide mastery sufficient for independent growth?

5. To what extent were resources and media utilized?

6. To what extent was it representative of the best practices and standards in functional programs of adult education?

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The Educational and Social Implications of the Redirection of the Negro College

Harold Fletcher Lee

As the Negro college looks forward to the termination of the present world conflict, it faces a momentous decision. If it so chooses it may overlook the tremendous issues raised by the war, ignore scientific developments of the last several years, decry emerging individual and social needs, and prepare to resume its program substantially where World War II interrupted it. But the Negro college can, if it will, come to grips with the needs of Negro youth, beset with an array of new problems forced by a rapidly changing world, and redirect its vast resources to the achieving of new objectives. The concensus of opinion, as expressed in the foregoing articles, has been that the Negro college, if it is to survive as an effective institution in our democracy, is compelled to reject all proposals looking to a return to the *status quo ante* in favor of an educational program of dynamic action.

The Purposes of the Pre-War Negro College

The pre-war Negro college was too frequently dedicated to a duality and conflict of purposes. In the first place, it was committed to the objective of developing social leadership. Training for such leadership often emphasized traditional concepts of

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Before accepting the position of professor of educational research in the graduate school of Lincoln University (Missouri), Dr. Harold F. Lee had served as professor of education and dean of the College of Education and Industrial Arts at Wilberforce University. Evidences of his power of critical analysis and evaluation have appeared in articles written for the *Educational Record* and the *Journal of Negro Education*.

scholarship decidedly different from those ideals which are beginning to gain the acceptance of educators. Traditionally, scholarship has meant a thorough mastery of knowledge primarily for its own sake. Scholarship, the traditionalist has held, must be separated sharply from motives of utility or practicality. If an individual desires an education which would be practical, an education which would equip him for earning a living in this, the most highly industrialized nation on the face of the earth, he should enter a business school, take a vocational course, or embark upon some other type of specialized study. The college, especially the liberal arts college, so the traditional scholar has insisted, is reserved for the educationally elect, for the would-be intellectual scholar, for those chosen to dwell chiefly in the realms of academic ideas and abstractions. The fact that training of this character is ill-equipped by its very nature to produce dynamic social leaders was all too frequently missed by the tradition-bound Negro college.

In the second place, the Negro college, forced oft-times to provide for those who desired a more concrete and practical type of training, offered, in addition, many highly specialized courses in diverse vocational fields. Since, in many instances, these courses were rather sharply separated from the so-called liberalizing curricula, the basis was laid for a confusing and muddling of functions and activities. Obvious limitations manifested in the vocational training programs found in some Negro colleges included (1) the lack of a broad foundational program of general education and (2) an overemphasis on many narrow skilled-type courses, instead of the mastery of a few well-selected courses designed to insure an understanding of the fundamental principles underlying the special fields and to provide opportunities for their application. As a result, it frequently happened that Negro students concentrating their training in vocational areas were victimized by the fact that they were deprived of the broad liberal background necessary for understanding and appreciating

present civilization and for engaging in creative thought and action on current social issues. In addition, they failed to grasp the full implications of their chosen field in relation to the total life of the society of which they should have been a vital part. The sad plight of the pre-war Negro college, then, was the maintenance of conflicting educational purposes, neither of which was satisfactorily realized. The social leadership sought through the medium of traditional culture courses was frustrated because the programs too often were so abstract in content and impracticable in method as to restrict social vision, intellectual flexibility, and scientific-mindedness. At the same time, special education was frequently so mentally warping as to impede economic and social efficiency. The present war has cast these deficiencies into bold relief. Clearly, a conception of scholarship needed for the post-war Negro college will be one which will make possible unity of purpose in an endeavor to train dynamic personalities for both social leadership and economic effectiveness.

Examples of the Failure of the Pre-War Negro College

The fact that the Negro college, with its outworn conceptions of scholarship, has failed to produce a sufficient number of intelligent, dynamic Negro citizens is indicated by the evidence being revealed today on every hand. We turn to our war program and find perplexing problems and besetting conflicts which attest to a great dearth of genuine, functional scholarship. For example, there has been a scarcity of highly trained Negro technical workers throughout the nation. The government has turned to the products of our schools—our secondary institutions and our colleges—and found Negro graduates in abundance but a paucity of Negro youth competent to man expanding industrial enterprises, despite the varied diplomas which these young people possess. Then, belatedly, our colleges began to redirect their efforts toward ways and means of altering curricular programs for the national emergency. At long last, many of our Negro

institutions of higher education seem to have grasped the fact that pedantic scholarship and vocational training without depth or breadth are fruitless both as instrumentalities for war or as means for the maintenance of peace. The zeal with which Negro institutions have thrown their resources into the war effort is indeed commendable. Yet, an examination of a number of the current programs of Negro institutions of higher education seems to justify the criticism that curricular changes bear scant relationship to fundamental educational reconstruction. In too many cases, these recent changes represent at best merely emergency additions to the curricula. In other words, too many institutions apparently have ignored the desirability of re-examining their basic purposes and of building curricular offerings even for the war interlude in such a manner as to give practical expression to harmonized, consistent, and long-range aims and objectives. The haunting danger is that the termination of the war will find some of these institutions endeavoring to retain such disjointed additions to their curricula in much their present emergency form or else attempting hasty backward steps under an educational slogan calling for "a return to normalcy "

A second illustration of the failure of the Negro college to serve fully democratic ends may be observed in the current shortage of effectively trained health workers capable of maintaining the Negro's health defenses at a time when the nation has desperate need of citizens possessing abundant physical and mental health. Our schools all too frequently have accepted good health as an ideal educational objective, but have viewed courses in health and physical education as a type of training incompatible with the so-called lofty ideals of scholarship. In other cases, the institutions have given verbal assent to the offerings in health and physical education, along with the guiding objectives of training professional health workers and of developing individuals who possess desirable attitudes toward the physical and mental aspects of the organism. At the same time, these institutions

have so circumscribed these endeavors or have so divorced them from other phases of the college program as to defeat the full realization of the projected goals.

Still another illustration of our institutional failure to satisfy social needs may be found in various professional and semi-professional areas. For example, we are becoming acutely conscious of an insufficient number of effectively prepared dentists, physicians, lawyers, religious workers, and even teachers. The Negro college must assume responsibility for the foundational training of these servants of society, even though the advanced professional training of some of them is obtained in other institutions. The Negro college must provide adequate guidance by the maintenance of pre-professional courses which contribute to the trainee both desirable social attitudes and widened social vision. The Negro college must perceive the fact that the maldistribution of effectively trained Negroes in these professional areas is in part, at least, an indication of misdirection in the educational programs of the Negro college.

Emerging Conceptions of Scholarship

Fortunately for America, and especially for the Negro college, there are signs that new ideals of scholarship are emerging. Educators are beginning to see that classical and abstract conceptions of scholarship are inadequate for the highly scientific and industrial age in which we are now living. The post-war Negro college must sense the fact that the possession of scholarship should enable the individual not merely to make concontinuous readjustments to constantly changing conditions of his own environing life, but also should assist him in making substantial contributions toward the improvement of the community and social world which environs him.Scholarship, as it is gradually being understood today, involves the mastery of knowledge to the same extent that traditional education demanded such mastery. In actuality an excellent case could be built up in support of the contention that there is a greater need of a thorough

mastery of knowledge than ever before in the history of the world. But emerging conceptions of scholarship do not emphasize the mastery of knowledge for its own sake or as an end in itself. On the contrary, they are gradually placing a premium upon that type of education which has its roots deeply buried in the experiences of the possessor. In this sense, an individual possesses genuine scholarship only if he has been enriched by a fund of information which has been related to his own experiences and made meaningful as this knowledge has been acquired. And, in this sense also, an individual possesses true scholarship only if he is able to apply the information which is his to the numerous personal and social problems of the great work-a-day world in which he dwells. A curse of traditional higher education is that it has concentrated its endeavors on a too early specialization, so that the individual has emerged from his college deprived of that general education in many fields of knowledge which is a prerequisite for wide-sweeping social vision. Emerging conceptions of scholarship, on the contrary, emphasize the absolute necessity for many functional experiences in all the basic areas of social living as a foundation for intelligent, meaningful, subsequent specialization. Furthermore, emerging conceptions of scholarship point to the necessity for the intelligent interrelating and even integrating of a student's knowledge in all these basic areas of social living to the end that he might see life steadily and see it whole—if in these days we might borrow the language of Matthew Arnold.

We submit to you the thesis that the modern world has become a vast laboratory—a scientific laboratory—where scholarly men are very busy and where many experiments are being conducted. In this immense laboratory, painstaking efforts are being made to refine and improve physical and social conditions to such an extent that all men might find it feasible to live the finest and the richest existence possible for them as individuals and that groups of men might build a harmonious society of satisfied groups of individuals.

A world conceived as a busy scientific laboratory has four major intellectual needs. First, it has need of the progressive refinement of present scientific procedures and techniques. The scholar actively engaged in this great world laboratory would utilize these finer scientific procedures and techniques for the purpose of interpreting and harnessing the numerous natural and social forces of the universe for man's use. Second, the world laboratory has need of a carefully organized knowledge of human and social values. Many of the finest of these values are suggested to us by our historical inheritance. They may be realized as one conscientiously studies history, philosophy, religion, art, and literature, and as one interrelates and integrates the meanings acquired with his own concrete experiences in daily living. The real scholars of the world must understand the best that existed in the past as a basis for comprehending the intricacies of the present and as a foundation upon which to build a better future. Third, the world laboratory has need of accurate data concerning social problems and needs. These data must be collected and diagnosed scientifically, and they must be evaluated philosophically in the light of the kind of society we are hoping to realize here in America. Fourth, the world laboratory has need of a knowledge of ways and means for personal and social betterment. Knowledge of this character will be available only when men focus their attention actively and critically upon our social world as it is today and when they seriously desire a better world.

The four major needs of the world today which we have just enumerated may be restated in the following language. The world is begging for leaders today who possess a genuine type of scholarship. This genuine scholarship will be essentially of the research type. However, this genuine scholarship must not stop with research. There has been much research which has never engendered action. Somehow, real leadership must be enthused to pilot action, utilizing research findings as guide posts. In this sense, an individual may be said to have acquired true scholarship if he possesses the following attributes:

(1) An understanding of the society of which he is a part, and a vision of an improved and refined society which can be created. In other words, a functional philosophy of life.

(2) Carefully considered plans for the realization of a new and better social world.

(3) A functional knowledge of satisfactory procedures and techniques.

(4) The ability to make and the habit of making a scientific approach to all kinds of individual and social problems and experiences.

(5) Courage and initiative to blaze new trails of application for his scientifically discovered plans for the new social order.

Implications of these Conceptions for the Post-War College

To the achieving of this functional type of scholarship, the post-war Negro college must dedicate itself. Fearlessly, it must set forth on a program of institutional reconstruction which will embrace every aspect of its organization. To be surè, there were a few outstanding examples of functional programs among pre-war Negro colleges which indicated great promise. Yet, even in these exceptional institutions, it will be desirable to re-evaluate purposes and re-examine practices in the light of social changes provoked by the war. The post-war Negro college must give special emphasis to its guidance program, reorganized to insure the type of scholarship we have proposed. The specifics of such a guidance program are sufficiently comprehensive as to merit detailed treatment in a separate article. We shall set forth here, therefore, only the two aspects of this program which are so intricately related to the conception of scholarship which we have proposed as to demand immediate consideration.

Education is being increasingly conceived in terms of growth toward democratic ends. Individual growth, we are now beginning to understand, takes place through continuous interactions between an organism, which is a dynamic energy system func-

tioning as a complete unit, and the whole of its effective environment, which of course, is both physical and social. The conditions necessary for effective inter-action are determined, on the one hand, by the nature and needs of the individual who is to be educated, and, on the other hand, by the quality of the environment with which the individual will interact. Consequently, those who are directing programs of educational guidance have the responsibility of informing themselves concerning, first, each individual whom they are seeking to make self-directive (the ultimate goal of a functional guidance program) and, second, the community environment (local, state, national, and world) which serves as the co-source of his emerging personality.

Understanding each student whose interactive process is to be guided actually involves acquiring comprehensive information with regard to the individual as a whole. Those participating in the guidance program of the post-war, reconstructed Negro college must recognize the fact that each student is an organism with multi-varied and even conflicting needs, embracing the physical, social, intellectual, motor, emotional, and spiritual aspects of his personality. If, therefore, the ultimate goal of guidance is to enable each student to become self-directive, that is, capable of evaluating his needs and planning programs of action designed to satisfy those needs, it is imperative that abundant information be collected concerning the following matters:

(a) Individual physical assets and weaknesses; in other words, the student's present physical health and his progress toward desirable health attitudes and habits.

(b) Mental integrations and persisting mental conflicts; in other words, the student's present mental health and progress toward emotional maturity.

(c) Biologically inherited mental capacities and aptitudes.

(d) Present academic achievements.

(e) Degree of social maturity.

(f) Acquired motor and mental abilities and skills.

(g) Present interests and preferences.

Personality, however, is a cultural product—that is to say, an outgrowth of the totality of interactions between the growing individual and his multi-varied environment. As a result, understanding each individual whose inter-active process is to be guided also means the acquiring of comprehensive and significant information concerning the environment in which the student now interacts and the wider environment with which in the future he must be able to interact with increasing satisfaction. It is this environmental aspect of the interactive process which education in the past has either ignored, minimized, or subordinated. The Negro college of the post-war era cannot afford to continue this error. To be sure, education for many years has recognized the fact that there is such a factor as social inheritance. Certainly, education for some time has been interpreted in terms of individual adjustment to society. However, it has only been recently—only within the past decade, to be precise—that education has come to full realization of the fact that environment does not superimpose certain behavior patterns upon a structure of inflexible, biologically inherited, mental equipment. Today, too few educators direct their practices in the light of the fact that behavior, mind, individuality, and personality are resultants of a totality of interactions in which the organism is made over. Equally important, then, as the biological is that totality of social purposes, problems, conflicts, deficiencies, and resources that constitute the environment or culture in which and by means of which our youth grow.

Then, too, there is an additional aspect to this role of environment in personality building. Our society, far from being static, is rapidly changing. The facilitating devices of a war economy have given great impetus to this change. As we have indicated previously, changing social conditions provoke continuously new social problems, conflicts and needs. To educate, therefore, for mere social adjustment is futile. Guidance aimed at individual self-direction must be a program designed to equip the individual to make progressively finer adjustment to an on-going society.

Therefore, such a guidance program demands that its participants not only understand existing social patterns but also possess an awareness of social trends. What specifically does the environmental aspect of the interactive process mean for the guidance process? The answer can be detailed and ordered. Those engaged in the guidance program must be abundantly informed concerning the following matters:

(a) Each student's previous human relations; that is, the general nature of the home and auxiliary agencies and associations which the student has experienced.

(b) The general character of the larger social patterns, problems, conflicts, and resources which each student has experienced in his earlier community living.

(c) The present character of each student's social relations, school, and extra-school experiences, including the multi-varied community culture patterns with which he is now interacting.

(d) The present character of the more comprehensive culture patterns (folkways and mores, as well as problems, conflicts, and purposes) of the wider social community (state, nation, and world), together with emerging trends in community living.

Educational guidance thus becomes an affair of organizing and directing for each student such experiences as will be individually fruitful and socially significant. These experiences will be individually fruitful if they help each student to become increasingly self-directive. They will be socially significant if they foster the growth of a personality which, through both disposition and ability, can share its own interests with other members of its community environment. When interactions lead to individual and social outcomes of such value, we are justified in characterizing the educative process as effective. We are equally justified in designating such outcomes as functional scholarship.

In this article, we have suggested that the purpose of the post-war Negro college should be that of guiding the emergence

of dynamic personalities for effective democratic personal and social living. To achieve such personalities, the Negro college, discarding traditional ideals of scholarship and outmoded practices of vocational training, must dedicate itself to the fostering in each student of a functional dynamic type of scholarship which will make for both intelligent social leadership and flexible economic competence. Since individuals so educated must have acquired the qualities requisite for self-direction, it becomes imperative that the Negro college undertake forthwith the reorganization of its guidance program. Immediate steps toward this end involve the amassing of significant facts concerning the nature and needs of each student and the qualities of his environing world. With the best in the past as guide posts for action and with effective personalities for an ameliorated society as its goal, the post-war Negro college will be in a position to seek progressively ever-enhanced educational and social usefulness.

An Appraisal of the Symposium

Ivan E. Taylor

This closing article in the symposium on the "Role of the Negro College in the Post-War World" is to be an appraisal of the foregoing articles. The author is under certain limitations both of space and time and will, therefore, proceed directly to the business in hand.

The articles in the symposium are of a uniformly high caliber. They are scholarly and objective; the reasoning is cogent; and the authors demonstrate considerable insight and acumen in their proposals for a program of functional education among Negroes in the post-war world. I may, however, venture a word of criticism: the prose used is sometimes turgid and meanings are not always clear.

In his article on the "Functional Program of the Liberal Arts College," Professor Chivers states that "working towards the good life is to create an active as opposed to a static society." This is obviously a sound ideal, for by active society he means one that is constantly changing for the better. At this point, however, he introduces into his argument a needless complication by separating the functions of the privately endowed institutions from those of the tax-supported institutions. Then he goes on to say that the tax-supported institutions should be the "construction engineering centers for making real the findings of the private institutions." I interpret this statement to mean that the private institution should conceive the idea, and the tax-supported institution should put it into practice. To illustrate: the liberal arts college should conceive the bridge, but the state college should build it. Then follows a conclusion which seems to be *non sequitur*: "The tax-supported institutions of higher learning then should strive to lead the way into the best practices of democratic principles and should be models of the democratic way of life." Con-

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Dr. Ivan E. Taylor has taught at Lincoln University (Pennsylvania), Virginia Union University, Shaw University, St. Augustine's College and Samuel Houston College. He was also dean at Samuel Houston College and is now holding a similar position at Bennett College. He has written for the *Crisis* and his article, "The College Student and the Problem of Culture," appeared in an earlier issue of the *Wilberforce University Quarterly*.

struction engineering centers would hardly have time to lead the way into the good life. The point to be made is that a needless division of functions has been set up which leads to ultimate confusion, for soon after the foregoing contentions the author states that the private college should also be a model of democracy. "It should be more the ideal, in this respect, to which the multiple-responsible tax-supported institution can look for guidance." In other words, the tax-supported institution is leading the way but it is at the same time looking to the private institution for guidance.

At the expense of digression I must express regret at the next statement that Professor Chivers makes: "The private college can and should have realistic concepts and practices of academic freedom . . ." That one word "realistic" covers a multitude of sins. It is a well-known fact that no such thing as academic freedom of anything exists in our Negro colleges today. The quickest way I kuow to become *persona non grata* in a college community is to exercise freedom of speech—to question the existing order. The author undertakes to show us the way to the good life but proceeds to speak of "realistic concepts and practices." This qualifying word will give every fretful, sensitive private college the chance to say: "We believe in academic freedom, but your efforts to attain it are not *realistic*." They have been saying that sort of thing all the time.

As soon as the author moves to a single consideration of his subject he stands on firmer ground. He states that by virtue of the roots of Negroes in American soil, their numerical superiority to other minority groups, the still fresh memories of the slave role, the anti-Negro stereotypes, etc., the Negro college must assume a more radical leadership in the field of education. How this radical leadership is to be made functional instead of theoretical Professor Chivers does not quite say. The Negro college has long occupied a theoretical leadership in our Southern communities, but it is not at all certain that they do any effective thing to improve the lot of the common man close by. Too often, they are little islands of smugness and safety in a sea of hate. The author does, nevertheless, make an assertion with which no responsible person should disagree when he says that colleges should become community-minded; that their faculty members must become identified with the churches, trade unions, and the politics of the common man. This should indeed be one way of making a liberal arts education functional for college professors.

The author makes a wise statement when he says that it makes not the slightest difference whether the emphasis of an institution be upon vocations, professions, or arts and sciences provided its students are exposed

to the "socializing influences that keep men and women human." That the college should be a functioning part of the community in its various endeavors, in its labor unions, its marriage and family clinics, and its taxation problems, and that it should help or even lead the community in resolving these endeavors is a prime contention of Professor Chivers and it is altogether sound and reasonable. He reaches a conclusion in his article which, though philosophical, is perhaps the best answer to those fretful souls who seem to feel that this "functional education" is new and that it can be achieved without brains in one's skull. The following statement, to my mind, is pure wisdom: "If after all is said and done a college, regardless of its major educational emphasis, convinces its students of the value of knowledge and makes them appreciate the fact that education is a continuous process; if the end-product, that is the graduate, has a flexible mind, self-discipline of a high order, and a philosophy of life whose generating energy always revolves around the good life of the particular era, the college need not concern itself too much about specific philosophies of post-war education." Indeed, this statement might serve as a conclusion to the entire symposium.

The next four articles in the symposium (President Atwood's, Dr. Gore's, Dr. Oak's, and Professor Cooper's) are of such nature that a brief appraisal of each will be adequate.

Having employed a fourth of his article to show that the Negro land-grant colleges have emerged from a place of doubt to one of general acceptance in Negro educational circles, President Atwood raises the question, "Where do they go from here?" His answer is startling to say the least. He asserts that "several of the land-grant colleges have already decided that they will devote the next period to launching a program into new and higher levels, graduate work, if you please." He states flatly that the M.A. degree is planned "and on to the still higher level, the doctor's degree." Fortunately, we infer later in the article that Dr. Atwood does not believe this to be a sound move on the part of the land-grant colleges. Dr. Oak in his article discusses the dangers and evils attendant upon the graduate school movement among Negro colleges, yet it is worth re-emphasizing that the average Negro college is not yet equipped to offer graduate work. It has not the library facilities, the physical equipment, nor the faculty capable of sustaining a first-rate graduate program. That Negro tax-supported colleges have allowed themselves to become the agencies whereby the Southern states are flouting the decision and the plain intent of the Supreme Court in the matter of the state's obligation to furnish graduate training for its Negro citizens is a major disaster

that has befallen the education of Negroes in America. President Atwood at least senses this fact because he says that the Negro state schools "should and could" resist the pressure upon them to become "miniature, pseudo duplicates" of their state universities. The author should change "should and could" to "can and ought."

Dr. Atwood then proceeds to point out that only a functional program will reach the nearly ten million Negroes living in the seventeen states in which the seventeen Negro land-grant colleges are located. He intimates, but does not quite advocate, that these colleges must find out the need of their constituents through surveys and that, when such kuowledge is available, the colleges must develop their program in order to satisfy these needs.

The heart of Dr. Atwood's functional program for the Negro land-grant colleges is that it shall be practical, direct, and down-to-earth both literally and figuratively. The paragraph in which he advocates this is so reasonable, so sound that it should be re-read. To introduce such a functional program, instead of trifling with a graduate program which it cannot adequately execute, is the author's final proposal, and with it no thoughtful man should disagree.

It is distressing to learn, from Dr. Gore's article, that only five of the state teachers' colleges for Negroes are fully accredited by the American Association of Teachers Colleges. No kind of effective program, functional or otherwise, can be carried forward in sub-standard teachers' colleges.

Dr. Gore's functional program may be assessed under the following heads: first, the Negro state teachers' colleges must furnish leadership for the public education program of the state as it effects Negroes; second, considerable pre-service teaching experience should be provided for the prospective teacher; third, (by implication) the teacher should acquire a broad liberal education. The heart of the functional program which this author advances is that the college community should be regarded as a laboratory in which students "are required to spend a period in industry, to live and work in a rural community, and to participate in teaching at the pre-school, the elementary school, the high school, and the adult school level. Student organizations are regarded as curricular rather than as extra-curricular activities."

The author proceeds to set up eight objectives which, though general, philosophical, and even metaphysical, are nonetheless of prime importance for since time out of mind they have been, and I venture to say will continue to be, the touchstone of the good teacher.

Another important item in the plan for a functional program is "in the conduct of educational experimentation and demonstration teaching." This experimentation should involve not only the use of testing programs but should test their validity to ascertain whether or not they test, what they discover, and the usefulness of what these tests disclose. This suggestion is pre-eminently sound, and the effecting of it should be one of the functions of the teachers' college.

There follows in Dean Gore's article a set of proposals which are wholly reasonable: the teachers' college should provide demonstrations of effective teaching; it should be able to furnish data on the educational and social problems of the state; there should be at the state teachers' college a state museum and a curriculum laboratory; it should provide for the prospective teachers laboratory work that will include first-hand contact with school children; and it should encourage "wholesome interracial and intercultural contacts."

The author throughout this article is aware that functional education involves more than dexterity and, like Professor Chivers and Dr. Lee, is more concerned with developing a teacher who sees life steadily and sees it whole than with turning out a mere teaching robot. Dr. Gore effectively states this guiding principle in the concluding paragraph of his article.

The appraisal by Doctors Oak and Rochelle of the program of graduate study in Negro colleges is cogent and scholarly. The facts brought out in the section entitled "Evaluation of Graduate Work on the Basis of Accreditation" are generally known among Negro educators but as with so many of the bitter thoughts connected with segregation and its attendant evils, we try to push these facts into the dark corners. They will, nevertheless, come out to plague us ever so often. The authors point again to the double standard of evaluation used by the Southern Association of Colleges and Secondary Schools in its rating of Negro colleges. To have thirty-two Negro colleges out of one hundred achieving the "A" rating by the Southern Association is to say that "Negro education" despite its handicaps has far outstripped "white education" with its advantages. We are not that good; the percentage is far too high. With a shaky undergraduate foundation supporting the graduate framework the whole structure is inherently weak and unsound. The fact pointed out by the authors (page 65, paragraph 2) that on the basis of its *graduate* program not one Negro institution has been admitted to *membership* in the Association of American Universities, speaks for itself. All honest people must sustain the authors in their hope that this association will not give aid and com-

fort to the iniquitous policy of segregation and discrimination by prematurely giving recognition to the graduate program in our Negro colleges.

The authors proceed to point out the areas in which the Negro graduate schools are inadequate to offer a first-rate graduate program: library facilities, plant, equipment, special funds, etc. These shortcomings cannot be brushed aside as not serious. There is a practice among certain Negro educators to attempt to rationalize these shortcomings out of existence. Faced with these realities, they suddenly become idealistic in their argument and mouth such phrases as "making the most of our opportunities," "developing our own resources," "service," and what not. These are, of course, noble ideals, but they do not take the place of first-rate graduate schools. The "regional plan" contained in the quotation from Dr. Edwin R. Embree is obviously a better one than the individual graduate school. It is not, however, an adequate plan.

In their discussion of a functional program for the Negro graduate school the authors point out that because of many unsolved social and economic problems there is need for graduate instruction for Negroes. Since the white South has not yet matured in intellect and in conscience, it is not yet ready to make its educational resources available for its citizens, and, therefore, "the segregated educational system of the South necessitates the giving of such instruction in Negro colleges." The authors state four general objectives for graduate work in the Negro college. They are worthy objectives and certainly need to be kept constantly in mind if the program is to amount to anything worthwhile. It is only the fourth of these objectives, that relating to the demands of the public school systems, that is adequately implemented by the authors. They state that the Negro graduate school *in its present stage* "should be concerned mainly with the objective of extending the four-year undergraduate program to the fifth year leading to the master's degree—a type of super-undergraduate degree—for the purpose of meeting requirements of the public school systems in the South." For the first three of the four general objectives the authors outline a nine-point program part of which would strengthen any graduate school anywhere. It is only with those parts of the program especially appicable to graduate work in the Negro college that this writer will be concerned. The first aim is surely the most promising and productive for graduate work among Negroes. Although not intentionally, the authors have too narrowly limited the scope when they say that the program should "assume aggressive leadership in the study of local and regional problems affecting inter-racial relations and suggest ways and means to minimize social tensions." This program is obviously necessary and

sound. It implies, but does not state, that the social and economic condition of our people offers a fertile field for study—labor conditions, the feasibility of cooperative movements, housing, sanitation, farm tenancy, means of combating discrimination in wages and salaries—these and a host of other problems and their probable solutions crowd upon one's mind as wide areas for functional study in the Negro graduate school. Nor are the socio-economic areas mentioned above the only ones that will yield significant results to the Negro investigator. In the field of teaching there are a thousand matters that should be investigated and in which living solutions should be set forth as to how to improve the education of our people within the segregated pattern. New ways and better ways of teaching our people proper reading habits and speaking habits, coming as the result of an investigation to satisfy the requirements for an M.A. in education or in English, would undoubtedly be *functional* graduate procedure. In addition, I may mention here the linguistics, folkloristic, and purely literary areas among Negroes in the South as fertile fields for investigation. It is not too much to say that thousands of living, valuable theses could be written *and put to work* as the result of investigations among Negroes. If segregation in our Southern schools is here to stay for some time, we may as well get busy and make our graduate program count for something and not ape the white schools in producing Masters' and Doctors' theses on such unproductive subjects as "The Proliferation of the Genitalia of Musca Domestica in Clay County."

Passing over the next four points of the functional program, all of which are worthy and significant, this author wishes to emphasize the importance of the sixth point stated by Drs. Oak and Rochelle, that the Negro colleges admit to graduate study "only students who have been carefully selected on the basis of their previous training and performance." Graduate work should be more than mere time-serving. There is a strong trend to regard it in our schools as a set of courses superimposed upon the undergraduate degree and which any person, regardless of mental fitness, may undertake in order to earn a higher degree. Surely the dullness, the ineptness, and the inertness which so many take away in the folds of their diplomas should not be perpetrated in the graduate school.

The remainder of this important article by Drs. Oak and Rochelle concerns itself with the injustices and iniquities of segregation in education within a democracy. These matters cannot too often be dwelt upon. It is, or ought to be, one of the chief aims of Negro education to expose them in season and out of season to the pitiless light of reason and logic.

ONE WAY OF appraising an article that seems all right is simply to let it alone and to insist that everyone read it for himself. I can find no fault with Professor Cooper's article on the functional program for adult education. It is well-written, perspicacious, and practical; and, in truth, a program of adult education must above all else be practical. The methods and materials used must be those that will prove immediately effective, and academic formality and routine must not stand in the way. The success of the program, he asserts, will be "determined by the total efficiency of the teacher" who must first of all know what he is talking about and must understand the specific needs and interests of adults. The article does not say what agency should sustain the program, but the implication is that the agency for effecting it should be created wherever adult needs arise and that costs should be met through local ingenuity and resourcefulness. The author carefully sets down the procedures and provides living examples of the workableness of the program.

DR. LEE'S ARTICLE is itself a summary of the articles preceding. The discussion of the Negro college, past and present, is stimulating. With its general contentions there can be no serious disagreement. The charge that "too many institutions have ignored the desirability of re-examining their basic purposes and of building curricular offerings even for the war interlude in such a manner as to give practical expression to harmonized, consistent, and long-range aims and objectives" is a serious one and demands the consideration of all Negro colleges. Dr. Lee fears that instead of keeping abreast of the times many colleges will try to beat a hasty retreat to pre-war academic routines. He states, and rightfully, that new ideals of scholarship are emerging and that for the highly scientific and industrial age in which we are living classical and abstract conceptions of scholarship are inadequate. From this premise he proceeds to a logical conclusion that an individual possesses true scholarship only if he can apply the information he has to "the numerous personal and social problems of the great work-a-day world in which he dwells." Professor Chivers and Dr. Gore say the same thing in only a slightly different way. The kind of college that will produce such an individual must be one capable of "guiding the emergence of dynamic personalities for effective democratic, personal and social living."

AS A WHOLE, the composite program set forth for Negro education in the post-war world is reasonable and practicable. Out of the present experimental and tentative status of Negro education a rejuvenated program must emerge. The Negro college must be freed from the dead hand of

"required courses" placed in the curriculum to mollify special groups inside and outside the faculty. The new scholar must be no less learned than the old, but he must be more practical; his knowledge must contribute to "the good life" close at hand in time and space.